Vol. VI. No. I JANUARY, 1928

WORLD DOMINION

AN INTERNATIONAL REVIEW of Christian Progress

CONTENTS

FROM CHINA TO PERU
THE LAST STAND IN LYBIA
THE CHINESE INDIGENOUS CHURCH MOVEMENT
A BIBLE HOUSE IN OLD PEKING
THE TREATY OF JEDDAH
MOTOR JOURNEYS IN ARABIA
THE TURKISH ATTITUDE TO THE TRUTH
A PILGRIMAGE TO NORTH AFRICA
THE ELEPHANT HUNTER—AN AFRICAN SKETCH
HOW TO REDUCE AFRICAN MORTALITY
CHRISTIANITY'S PROBLEMS IN SOUTH AFRICA
THE STRUGGLE FOR THE SOUL OF THE RUSSIAN PEOPLE
THE PROBLEM OF THE JEW
ARE THE CHURCHES SHAPING AUSTRALIA'S DESTINY?
THE WORLD MISSION OF THE CHURCH
THE INDIANS OF BRAZIL

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The 5th Report of "The World Call" brings home to members of our Church the prime importance of that branch of Missionary activity which is concerned with the maintenance of spiritual life among our own people scattered in all parts of the world.

For more than 100 years the

COLONIAL AND CONTINENTAL CHURCH SOCIETY

has been assisting with workers and means, pioneer settlements in all parts of the Empire.

It is at present deeply committed to the training and maintenance of workers in Western Canada, Australia, etc.

It is anxious to seize the many opportunities for extension, and bases much of its hope for a quickening of interest in this work on the careful study of this Report. Offers of service, and gifts for the work, will be gratefully received by the Secretary:

9, SERJEANTS' INN,

FLEET STREET, LONDON, E.C. 4

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Editor: THOMAS COCHRANE.

CONTENTS

PAGE

FROM CHINA TO PERU 3
THE LAST STAND IN LYBIA 5
THE CHINESE INDIGENOUS CHURCH MOVEMENT. VIOLET M. GRUBB 8
A BIBLE HOUSE IN OLD PEKING. Y. Y. TSU 16
THE TREATY OF JEDDAH 20
MOTOR JOURNEYS IN ARABIA. JOHN R. TURNBULL 23
THE TURKISH ATTITUDE TO THE TRUTH. ERNEST PYE .. 30
A PILGRIMAGE TO NORTH AFRICA. EVAN SPICER and JOSEPH J. COOKSEY 40
THE ELEPHANT HUNTER—AN AFRICAN SKETCH. G. EDWIN TILSLEY 45
HOW TO REDUCE AFRICAN MORTALITY. A. C. IRVINE .. 47
CHRISTIANITY'S PROBLEMS IN SOUTH AFRICA. DONALD FRASER 50
THE STRUGGLE FOR THE SOUL OF THE RUSSIAN PEOPLE. NICHOLAS ARSENIEW 58
THE PROBLEM OF THE JEW. J. HOWARD ADENEY 65
ARE THE CHURCHES SHAPING AUSTRALIA'S DESTINY? HUGH KELLY 79
THE WORLD MISSION OF THE CHURCH. G. CAMPBELL MORGAN 81
THE INDIANS OF BRAZIL. JOHN F. JAMESON 90

Abyssinia: A Message to "World Dominion" (8); Significant Changes in the Far East (17); The Importance of Transjordania (19); A New Venture at Jerusalem (29); Commotion in the Near East (39); A Challenge Met (46); Hopeful Movements in Europe (57); The Trouble in the South Pacific (77); The Lowland Indians of Amazonia (89); The Call of the Indian (89).

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Our

responsibility towards the men of the Army and the Royal Air Force does not end with the supply of their temporal needs, for we owe to them a greater

Debt

seeing they are called upon, on our behalf if need be, to meet death itself. This being so, the least that we can do is

To

give them that Gospel which alone can enable them to face, unafraid, the issues of life and death. It is in the hope that the Christian public will discharge, in some measure, this great responsibility to

Soldiers and Airmen

that the

Soldiers' Christian Association

appeals for help in carrying on their work throughout the British Empire.

Contributions may be sent to the Chairman,

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G. J. Byrnell, *General Secretary.*

World Dominion

"His Dominion shall be from Sea to Sea."

January, 1928

Editorial

FROM CHINA TO PERU

FROM the rising of the sun to the going down thereof there are evidences of the unrest from which men and nations are bound to suffer so long as they are out of harmony with the will of God. There will never be peace on earth until harmony is established between the Divine Will and the human will. This is an unalterable and eternal law of God, and not to recognize it is simply to kick against the pricks. But, amid all the commotion of the world, those who dwell in the secret place of the most High enjoy a peace that passeth all understanding.

As we survey the world, what do we find? Japan is anxious about Manchuria, where her "rights" are endangered. China is troubled because she fears that Japan desires to annex her three great north-eastern Provinces. China herself is in a turmoil never exceeded in all her millenniums of history, and she has no man "big" enough to bring peace. In the Philippines, America has found the inevitable troubles, which, as Great Britain knows, a colonial policy always brings in its train, no matter how benevolent the colonizing power may be. In the Solomons and in Samoa the Pacific is disturbed by the contact of the old and the new, the weak and the strong.

The clash of incompatibles untempered by charity produces communal troubles in India; and wherever the carcase is there the eagles of Bolshevism are gathered together. Turkey is striving to take her place among the

"progressive" nations, and is neglecting that moral and spiritual element which is the only salt that can preserve a nation. The tension between Hungary and Rumania is acute. Poland fears Russia on the one hand and Germany on the other. The tranquillity of Italy, Spain and Portugal depends upon dictators. Italy, Yugoslavia and Bulgaria are involved in a tangle in which Albania and Macedonia are occasions of constant friction. France, Germany and England find it difficult to maintain the Locarno spirit.

There are racial rumblings in South Africa, and international jealousies in North Africa, and the sun, as it completes its journey, sets upon the new world where North America is concerned about South America, where she fears anti-pan-American intrigue, and where Mexico in Central America is a focus of trouble for both.

If men and nations would meet at the Cross and lift their eyes to God, they would be welded into a brotherhood against which the gates of hell would be powerless. If they refuse to do this, they will have to continue the weary round, and, like blindfolded donkeys that make monotonous circuits as they grind the grain, they will begin where they ended and end where they began.

A recent writer on Bolshevism says :—

"'My conclusion is the direct contrary of my original idea. I start from unrestricted liberty and I end with unlimited despotism.' Such is the confession of the revolutionary protagonist of the brilliant vision of Bolshevism in Dostoyevsky's novel, 'The Possessed,' written in the seventies. And this is exactly the curve of development which Bolshevism has followed in arriving at the present so-called dictatorship of the proletariat."* The vicious circle is complete.

There is a reassuring picture in the *Pilgrim's Progress*, which always comes to mind when we are tempted to be pessimistic :—

"Then I saw in my dream that the Interpreter took Christian by the hand and led him into a place where

* *The Times*, November 5th, 1927. Quotation from "Ten Years of Bolshevism."

was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

"Then said Christian: What means this?

"The Interpreter answered: This fire is the work of grace that is wrought in the heart; he that casts water upon it to extinguish and put it out, is the devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire."

Amidst the prevalent confusion spiritual movements are appearing in many parts of the world, sometimes in the most unlikely places; even in Russia, in spite of its "anti-God" campaigns, the fire is burning more hotly than ever, for "many waters cannot quench love."

* * * *

THE LAST STAND IN LYBIA

WHAT is probably the last military effort to delay the total collapse of Moslem power in Northern Africa is now being made by the Arabs of Cyrenaica.* The struggle has been in progress for a considerable time, screened, however, from the world at large by a barrier of official precautions.

To get into Tripoli is not easy; to visit Cyrenaica is almost impossible, and to obtain information of what is actually happening there is out of the question. Italian successes are published, and we learned recently from *The Times* that in an action at Kasr Rembaiat—a mountainous and forest region east of Benghazi—the Arabs suffered a severe defeat.

The end cannot long be delayed, and it is not without significance that here in Cyrenaica—once the seat of a

* Lybia comprises Tripoli and Cyrenaica.

brilliant Græco-Roman civilization, whence in the seventh century the Moslem armies advancing from Egypt received their initial impetus for the destruction of the Christian civilization of North Africa—the last Moslem remnants are now struggling against total suppression by the Italians.

The efforts of the Arabs represent more than an attempt to recapture Cyrenaica under conditions of desert warfare which just give them a desperate fighting chance. Their deeper significance—like the heroic struggle of the Riffs—lies in the fact that it is the end of a despairing attempt to stem the Europeanization of Northern Africa.

The four countries of Lybia, Tunisia, Algeria and Morocco, are different in all essential respects from Egypt and the neighbouring countries of the Near East. In climate, natural products and general characteristics, they are rather akin to Southern Europe. Eminently fitted as they are for European colonization, it seems futile for the Arabs who happen to live in them to fight against the facts of geography, which favour the immigration of the overflowing populations of Southern Europe.

Wherever intelligent natives foregather the Europeanization of North Africa is a never-ending subject of quiet discussion from Fez to Cairo. The way they argue may be inferred from an article which appeared in a recent number of the Arabic newspaper *El Yarmuk,* which is published at Haifa, in Palestine.

The writer warns his readers that the approaching missionary conference to be held in Jerusalem bodes ill for Moslems. He has no doubt, he says, that, behind a profession of religious purpose, there is hidden a deep political objective; and that this sinister programme—which has been set on foot swiftly and quietly—has in view the penetration and Europeanization of the Hejaz, Yemen, Palestine and the country beyond Jordan. Not, he contends, that Islam fears any competition from rival religions; far from it, but he calls attention to the action of the Amir of Afghanistan "who knows that in every country which has been trodden by the feet of the exploiters, it was the feet of the missionaries which first

traced the way for them ; and in this there is no difference between the Englishman and the Frenchman, nor between the Protestant and the Roman Catholic. He, therefore, watching over the peace and independence of his country, has absolutely forbidden the missionaries to enter it."

The charge here levelled against the missionaries has a certain element of truth in it ; but the interpretation put upon that truth by Moslems is quite erroneous. For instance, European intervention in the five countries from Morocco in the west, up to, and including, Egypt on the east, was largely due to a single cause : the collection of interest upon enormous debts incurred by spendthrift native rulers in the European money markets, debts they well knew the revenues of their countries would hardly permit them to pay. Algeria was lost through an arrogant insult offered to the French Ambassador, and Tripoli by corrupt Turkish government.

But there is truth in the Moslem contention and it is this : loss of political independence has followed their rejection of the only moral dynamic which could arrest their decadence. To imagine that the loss of political independence upon so great a scale does not predicate a moral failure of Islam of the gravest nature is inexcusable, and by persistent rejection of Christ a point will ultimately be reached when the forces, which deal with those who sin against the light, will be released and bring ruin in their train.

The law for East and West is one, and by it the nations are tried and judged. By Christ they stand, without Him they fall ; and contemporary history is proving in a remarkable way the verities of His Word. That country which excludes the missionary, or shuts its eyes to the light of Truth, is excluding from its life that which would preserve it when the inevitable changes take place, which modern progress, resistless as the sea, is bringing even to so-called closed lands.

Abyssinia: a Message to "World Dominion"

THE Abyssinian Frontiers Mission is already a familiar name to the readers of WORLD DOMINION. Formed in April, 1927, in order to take the Gospel to the unevangelized tribes of South Abyssinia, it has recently united with the Sudan Interior Mission.

WORLD DOMINION played a real part in the launching of this enterprise. In the autumn of 1926, when seeking God's guidance as to a sphere for an American Board who were desirous of opening work in Africa, the writer picked up a copy of WORLD DOMINION. Glancing at the contents, the first article that caught his eye was "The Importance of Abyssinia." He eagerly read seven pages on the subject by Dr. Lambie, and this proved one of the links in the chain of God's plan.

It was a strange providence that when the Abyssinian Frontiers Mission held its inaugural meeting, Dr. Cochrane was in New York, and we had the pleasure of his presence at that meeting and the honour of a few words from him.

May God continue to bless WORLD DOMINION and use it to the opening up of many other unevangelized regions.

ALFRED B. BUXTON.

The Chinese Indigenous Church Movement

Some of its Problems

VIOLET M. GRUBB

THE subject of the Indigenous Church is a perennial one among those interested in Christianity in China at the present day; and, together with that of extra-territoriality and "unequal" treaties, it is heard echoing through every serious conversation. But in spite of the efforts at devolution and the changes in organization, it is far from clear that the conception of a Chinese Christian Church has as yet penetrated the national consciousness. "Speaking frankly," says Dr. C. Y. Cheng, the present secretary of the National Christian Council, "we Chinese Christians are not satisfied with the situation in the Church as it is to-day. . . . What is needed to-day is not so much a statement or re-statement of the ideal just mentioned, but rather a realizing of that ideal. For years,

Christian missionaries have been committed to the position that it is right that the Christian Church should become naturalized in every country in which it is found. The difficulty is that, while there has been agreement in theory, too little has been done to put it into operation. . . . We do not want to build a church that is foreign, but we must admit that there is little or no sign that the Christian Church in China is becoming Chinese."

Such a statement would be contested by many, more especially by foreign missionaries, who have given much thought to the problem. But even comprehensive changes, brought to an apparently successful conclusion, do not convert a Church that yesterday was called "foreign," into one that to-day is labelled "indigenous." It is recognized that something deeper is needed, and there is in every direction a search to ascertain what constitutes the true "indigeneity" of a Church. The present moment is a particularly favourable one for the consideration of this question in China. The large majority of missionaries are withdrawn from their stations, and are either congregated in coastal cities, or are taking a furlough at home. The Chinese, perhaps for the first time since Christianity came into their lives, are left to face for themselves the implications of their membership in the body, the Church. Missionaries will have to consider seriously whether, when the opportunity comes, they should return to their work, take it up at the place they laid it down, and continue along the old lines, or on the other hand, if they are sincere in endeavouring to plant a Church "which is capable of maintaining and propagating itself on native soil," whether there is not need for a new outlook and for new methods.

To gain a clear idea of the setting of the Church in China, we must consider first three existing conditions which have much to do with the pressure of the indigenous problem.

(*a*) The first and most evident is a great change which has come over the student class in the last few years along with the growth of Nationalism. The student body is

now composed of young men and women, who, with little or no experience, have it in their power to mould the political thought of China. Their qualifications are a passionate love for their country, a real if often misguided determination to serve her to the utmost of their capacity, and that driving force which comes from subordinating everything to one great idea—freedom and equality—the freedom which is to cover all aspects of life—education, marriage, writings, speech and also religion ; and equality, which is to level all distinctions of wealth and aristocracy.

In the present economic condition of China, it is little wonder that these doctrines, preached in and out of season, spread in every direction, among ignorant farmers and coolies, among friends and relatives in the large country houses, and not least, among those who are banded together to form a Church. "In time of war"—says Dean Inge (and, we may add, of revolution)—"effective partisan cries have to be devised, which will appeal to and be understood by the masses. . . . All finer issues are coarsened, all scruples, intellectual or moral, have to be laid aside ; war is a barbarous business and must be conducted with the weapons of barbarism."

So it comes about that these two great ideas are resolved into popular slogans and the desire for freedom is expressed in the struggle to get rid of the so-called oppression of foreign nations, represented by the business man and the missionary, while the spirit of equality resents bitterly all superiority, whether of wealth, nationality or position. From our present point of view, it is very serious that this search for freedom involves hostility to the activities of the Christian Church on the ground that it is unmistakably "that foreign sect." This explains why, in the recent political troubles, the Christian Church has suffered greatly, the persecution starting with the Mission schools ; even independent schools which give Christian teaching have come under the same condemnation. Quite logically, persecution of Christians has followed, on the ground that they are "foreign slaves," some having even been stoned to death on this

false accusation. A young Shanghai doctor, an ardent member of the Nationalist Party, said to me: "Although I am a member of the Chinese Independent Church here, the worst thing I have to face among my relatives or patients is the fact that as soon as I mention my religion I am branded as "foreignized." It may truly be said that the recent religious persecution has not been due to any objection to the doctrines of Jesus Christ, *per se*, but that it has come from the students, in answer to the apparently obvious charge: "Christianity is another of the foreign importations which may suit the West but are only harmful in the East."

(*b*) But there is another and more vital obstacle to the growth of Christianity in China. Undoubtedly, the Church as at present constituted is failing to gather in those who ought both to be giving and gaining inspiration from the fellowship of Christ's Body. Numbers are admittedly misleading, and from statistics this point cannot be proved, but none of those who work among students, scholars and the *literati*, would deny that they have met with numerous instances of men and women who know of the doctrine, who seek to study it further, who call themselves followers of Christ, but who only feel estranged, confused and remote from the spirit they have come to love, when they attend a Christian service.

There will always be malcontents who, for some slight reason or another, will join no body, but for the most part these people are not malcontents. When one is told again and again—in response to the suggestion that fellowship and further light will be the outcome of membership in some Christian group—"I have been to several services, but their customs are strange, their sermons are full of religious terms we Chinese do not use, their service books are difficult to understand, and I know no one there," it makes one consider seriously the need for either drastic changes, or a fresh start in the Church. In the words of Dr. Cheng: "In reality it's (the Church's) influence on the Chinese people is very small . . . it is difficult to get thinking men, even when they admire

the teaching of Jesus, to be willing to unite with the Church, because of its thoroughly foreign character."

The denominational difficulty is one of the reasons for this failure. One hundred and forty denominations are at work in China; even such a city as Changsha, which has only been open to Missions during the last twenty-six years, is a fruitful field for thirteen distinct branches of the Christian Church. The Chinese are not a controversial race but a practical one; they see no reason and no sense in these "many and great divisions," based to a large extent upon foreign historical disputes; they find no sanction for them in the life and teaching of Christ, and many people take the line that, in order to avoid becoming involved in difficult doctrinal questions which are no concern of theirs, they prefer to continue the study of the "Jesus teaching" in the quiet of their own homes. Is it not a significant sign of the times that a missionary, visiting Hangchow recently, was received with great kindness by the individual Christians, but when she announced that the other missionaries intended to return and re-open their work, she was told quite frankly that all the Christians in the city had met together, that they had decided that they would have no more divisions, that they would form one central Church, and that they would manage this entirely by themselves?

(*c*) Even when we think of the Churches which have been given solely into the control of the Chinese, we cannot fold our hands and congratulate ourselves that "indigeneity" has been attained. The pastors are, as a rule, drawn from the middle schools, and too often they are men of little education and culture in things Chinese. To their secondary education they add a training in Christian doctrine and method at a theological college managed by missionaries of some particular denomination. Here they may gain a knowledge of English, a certain religious vocabulary, composed of foreign words somewhat crudely translated into Chinese, and too often a complete set of Western ideas concerning Church ceremony, ritual and discipline, a half-comprehended knowledge of Church

history, and in most cases a real desire to preach the truth, as they know it, to their flock. They return to their cities and villages and gather round them a congregation, but how many of that little group—or indeed of any Christian group in China—are drawn from what corresponds to the educated class in England? On the membership roll of the Church it is difficult to find the names of teachers and scholars, of politicians and officers. together with those of their wives and daughters, all of them men and women possessing wide-spread influence and power.

It is not sufficient for the Church to say: "A rich man shall hardly enter into the Kingdom" so long as the cause lies partly in those we have trained and partly in ourselves. For too often the pastors can make no appeal to the educated classes; their language is an offence to those who regard formal speech as poetry; their ideas are narrow, with the slightest background of Chinese history and philosophy, and, though they may reach the poor, they have no point of contact with the rich. We ourselves are not any the more exempt from this criticism. It is said that when the Indian monks, who brought Buddhism to China, returned again to their own country, they left behind two prevailing impressions: first, the high level of spirituality required from those who professed this religion, and second, the wonderful industry and patience with which they mastered the Chinese language, studied its literary writings and translated the Buddhist scriptures into classical Chinese, thus spreading the doctrine among the intelligentsia. Could the latter remark be made of any but a few missionaries of the present day, and is it possible to reach the educated Chinese without striving towards this aim? However much China may talk of democracy, she has and will continue to have for some time an undoubted aristocracy of intellect, and there is urgent reason to consider how the Church can bring the great truths that are in Christ before the students, scholars and rulers, in such a way that they will take deep root and bring forth fresh life.

Bearing in mind, then, that the growth of the Church in China is being hindered by these three causes, its foreign aspect, its outward form of expression and its lack of appeal to the educated, I would like to describe an unconscious attempt to overcome some of these obstacles.

There is a small independent church, founded in 1914, in the slums of Changsha, Hunan. Its origin was curious. The early pioneer missionaries found themselves facing certain difficulties and they drew up certain rules. Perhaps the biggest problem was that of the family system, which is the basis of all Chinese life, and in most Churches it was decided that ancestral tablets must be burned and secondary wives put away. A Chinese gentleman, to whom had come a vision of the love of God and a knowledge of His power, could not agree that the foreigners had acted rightly in these respects, and, since he would not accept the ruling of the Church and thus become a member, he decided to open an independent preaching hall in the slums of his native city for the teaching of the doctrines of Christ. With his own money he built a compound at the end of a poverty-stricken street, with rooms for himself and his family, a hall for meetings, and space for a little school; leaving his comfortable home, he spent the rest of his life there, bequeathing the work to his son. The latter, also a Christian, was an expert engineer, trained in America, and capable of earning a large salary. Following in his father's footsteps, he went with his family to live in this slum. Here he taught all and sundry on Sunday, gathered the children into a free school and also tried to train the elder ones in various trades, like basket work.

From our point of view, this attempt may not be efficient. It has suffered greatly from the lack of a woman worker to visit among the homes and get to know the parents; it has suffered from shortage of funds, since the members of the congregation are so poor that they can give nothing, and the leader of the Church has had to teach in the city schools in order to earn money for the enterprise; it has suffered even more, on the leader's own admission, from the fact that, owing to his upbringing

and Western education, he is on a level far above the beggars, opium smokers and rickshaw coolies among whom he lives, and he is often unable to meet them on common ground. What, then, has it gained? Would it not have been better linked up to some Mission? It would then have had the supervision of some foreigner who, out of his experience and training, could have suggested new methods of work; it would have received grants of money for equipment. But in the fact that it had no foreign connections lay its strength, and its very independence forms an answer to the first of the obstacles now facing the Church in China. From the beginning, Christians should have rejoiced in its inception, for could they not see here a man who, however deeply they might disagree with his ideas with regard to Chinese customs, was undoubtedly earnestly seeking to work out the principles of Christ, and had the courage and enterprise to give up his time and money to this end. Was not the Church here becoming self-propagating and therefore indigenous in one man's soul?

The effect of this effort on this wide-spread family has been great. They saw a member of their clan, whom they honoured and respected, for the love of Jesus renouncing even his social position, to work and—far more—to live, among the lowest of the low, and later, they saw his son following his example. Yet, these two men were in no sense cut off from their family, for they still held many of the ancient customs in common; and the family were not cut off from the Church, for some can be seen worshipping in the preaching hall as Christians, and others are not far from the Kingdom. In this experiment do we not see the Church becoming indigenous in one family? And is it not doubtful whether this would have occurred, had the father joined a Church, adopted foreign ceremonies, cast off many familiar customs and thus been alienated from his very conservative relatives? Further, although the humble congregation know nothing of these arguments, yet even they are aware that it is *their* Church. Last Christmas, in Changsha, very few Christians had the courage to hold services, for the students had vowed to break up

any religious meeting in the city. But among the few was this little independent Church, which planned a service and entertainment. In the middle of the evening some students from outside arrived, perhaps intending to do harm, but before anything could occur, a big boy in the congregation stood up and said to them: "This is the Chinese Jesus teaching and no foreign Mission; you cannot harm a Chinese Church"; and the invaders faded away.

I do not wish to give the impression that there is not much that can be criticized in this struggling enterprise, but we must also acknowledge that in such ways, without the aid of our money or the supervision of a foreign missionary, here and there, a living and growing Church is being built in China by men devoted to the Cause.

A Bible House in Old Peking

Y. Y. Tsu

AMID the clash of arms and the babble of tongues, amid political turmoil and mental uncertainty, an event of unusual significance recently occurred quietly in old Peking. The corner-stone of the new Bible House was laid with due ceremony by a Chinese *Hanlin* (*Hanlin* is a high literary degree conferred during the Imperial régime, and the holder, designated by that name, ranks among the foremost scholars of the country).

This edifice, of Chinese architectural design, with vermilion columns and glazed tiles after the style of the temples and palaces, will rise on one of Peking's great thoroughfares, and be no unworthy companion to the imposing and beautiful buildings for which the city is unique. Besides offices and salesrooms, it will contain a central hall where a permanent exhibit of the various versions of the Bible will be housed.

The building is a gift from the Maryland Bible Society, and Peking has been chosen among a number of cities in the country for the honour, not only because it is the leading metropolis of China and possibly her most beautiful city, but because Peking happens to be the most important centre for Bible distribution and a very large educational and intellectually influential city.

It is both a strategic and courageous act on the part of the Bible Society to erect the building at a time when anti-Christian

agitations are abroad. This edifice will stand as a witness to the Christian faith that never fails. It was an inspiring ceremony when this Chinese scholar and Christian, elderly in years but abreast of his time, took the mason's trowel in hand and applying the mortar, set the stone in its resting place. The corner-stone bears in two languages (English and Chinese) the well-known inscription from the Second Epistle to Timothy : " For instruction in righteousness that the man of God may be perfect."

Significant Changes in the Far East

TERTULLIAN had a vivid sense of spiritual movement, a current of power thrilling men to the fellowship of Christ. To attempt to stem it, was to him comparable in folly to an attempt to stem the tides, or to blot out the light, or to exclude the air.

Standing before the Carthaginian Senate in the early years of the third century, he declared : " We are of yesterday, and yet we have filled every place belonging to you—cities, islands, castles, towns, assemblies, senate, forum; we leave you your temples only."

The rhythm of that living movement has not ceased, and its pulsations are being felt to-day in both hemispheres. It is beating through the soul of Japan, as it beat through the soul of Roman Carthage.

Says an influential Japanese official : " Judged by their numerical status, the Christians in Japan do not seem to be very powerful, but, judged by their influence on society, their power is indeed remarkable. For if we look more deeply, we find that the Christians are changing our customs, our laws, our homes, our schools, our ideals, in fact, the whole fabric of our life. It is a quiet but significant revolution."

Speaking of the neighbouring country of Korea, the Governor General says that : " There is now scarcely a place in the provinces in which the influence of Christianity is not felt."

Manchuria feels the throb of the movement, and in its Church membership of twenty-four thousand are some of the finest men in China's far north-east. But travelling westward towards Central Asia the zeal of the Christian Church begins to flag and only here and there in Inner Mongolia are heralds of the Cross to be found. In Outer Mongolia there are none at all.

During the last twenty-seven years significant changes have taken place in Mongolia and Manchuria. Towards the close of last century China feared Russia, whose influence was gradually extending southwards. After the Russo-Japanese war she feared Japan, and now she fears both. But if China would only drop her anti-foreign slogans and unite and reform, she need fear neither Japanese

nor Russian, for her hardy, industrious, thrifty sons, as an economic factor, cannot be displaced.

Nothing will contribute so much to true and peaceful progress as a rapid spread of Christianity, but what are the facts? Mr. Reginald W. Sturt—a member of that great Fellowship commonly known as "The Brethren," whose passion for souls has sent them out into all the world—writing to WORLD DOMINION, says:

"It is only too true that 'the evangelization of the Mongols is long overdue.' In the case of Outer Mongolia it seems now to be indefinitely postponed. The door was shut in the face of the laggard Church of Christ when the workers of the Swedish Mongol Mission, who had bravely begun the task in Urga, were turned out by the Soviet authorities, who in all but name have succeeded in bringing the young Mongol Republic of Outer Mongolia into the Union of Soviet Socialist Republics. This characteristically Bolshevik action took place in spite of the clause in the Constitution of the young Republic, which 'in the interests of the religious liberty of the labouring masses proclaimed religion to be the personal concern of every citizen.'"

"In the Providence of God, however, there remains, to challenge the faith and faithfulness of the Christian Church, that portion of Mongolia which is still under Chinese influence and control: namely, Inner Mongolia, the smaller, more productive and more densely populated portion of that great country which lies on the south and south-east of the desiccated Gobi region, running down into North China and Manchuria. Though still largely unexplored, this country is yet obviously rich in remains of the highest interest to the historian, archæologist and palæontologist, as the recent palæolithic finds in the Barin country (described by Père Licent, together with numerous ruins of ancient cities and monuments) suffice to indicate.

"In contrast with the four Khanates or Aimaks, into which the eighty-six tribes of Outer Mongolia are grouped, with a population of some six hundred thousand, Inner Mongolia is made up of forty-eight tribes confederated into six Leagues, or Meng, with an estimated population of well over a million Mongols. In addition to these there are three to four million Chinese."

Then Mr. Sturt goes on to tell of hard journeys in which he was able to reach some of the tribes in Inner Mongolia with the Scriptures, and speaking of the Russians, who trade there, says: "They sent our frightened horses scattering over the plains as they passed us in their motor-cars, for which the flat grasslands and beautifully smooth level hard roads are ideal." The Church of God moves at the rate of two or three painful miles per hour, while the trader covers the ground at twenty or thirty! A thoroughly awakened Church would see to it that years were not occupied in travel when months would suffice.

The Importance of Transjordania

COLONEL EVAN A. WATKINS, of the U.S. Army, whose lectures on the Holy Land have created so much interest in America, writes to WORLD DOMINION to draw attention to the importance of Transjordania from a missionary point of view.

The country certainly occupies an advantageous geographical position, being centrally related to Syria, Iraq, Palestine and Arabia, and joined by its frontiers to all of them. Motor roads radiate from Amman, the capital, for considerable distances into adjoining countries, and the Cairo-Baghdad air route traverses the country from east to west. It is a buffer state, ruled by the Amir Abdullah, aided by a British Political Adviser. Until recently it has been a wild and lawless land; indeed, even now, there is a difference which can be felt as soon as the Jordan is crossed and the car begins to climb the steep wild gorge which leads to the fertile treeless uplands. A recent visitor to Kerak, a town of ashen grey crowning the summit of a steep grey hill, says that a few months ago the tension in that region between Christians and Mohammedans had reached such a pitch of excitement that the Christians were in imminent danger of massacre. British aeroplanes, however, hovered over the town to protect the Christian inhabitants, and, in time, the excitement died down without blood having been shed on either side.

Transjordania is comparatively well watered; the region around the valley of the Arnon river is especially rich in crops and flocks, and this clear stream, which cuts through towering limestone cliffs, makes a garden of the land before losing itself in the Dead Sea. The belt of territory lying between the Jordan and the Hejaz railway is equally well cultivated. The land is easily capable of supporting more than its present population of some two hundred and forty thousand people, composed of two hundred and twenty thousand Arab Moslems, ten thousand Arab Christians and ten thousand Circassians who were settled here by the Turks.

This part of the world is bound to feel increasingly the impact of modern progress. Commercially, its importance is indicated by its unworked phosphate deposits, oil measures and especially the inexhaustible chemical riches of the Dead Sea.*

Missionary work is being carried on by two societies at seven centres, and there are Mission hospitals at Salt and at Amman. Colonel Watkins would like to see itinerant medical mission work taken up vigorously. The Hejaz railway runs through the entire length of the country, along which pilgrims from Damascus travel

* Estimated Chemical deposits of Dead Sea in millions of metric tons: Potassium Chloride, 2,000; Magnesium Bromide, 980; Sodium Chloride, 11,900; Magnesium Chloride, 22,000; Calcium Chloride, 6,000.

to the sacred cities of Medina and Mecca. These surging crowds come not only from all the neighbouring countries, but from far off Turkey and Asia Minor. Transjordania is essentially a country with all the attractions and difficulties of a pioneer field. It is also especially important on account of its nearness to Arabia.

The Treaty of Jeddah

THE Treaty of Jeddah, signed on behalf of Great Britain by Sir Gilbert Clayton, and on behalf of the King of the Hejaz and Nejd by his son, Prince Feisal Abdul Aziz Es-Saud, was finally ratified on the 17th of September last. Several notes accompany the Treaty, which is binding for a period of seven years.

Publication of the clauses of the Treaty may permit a fuller view of its provisions, but a summary of it, as published in *The Times* of September 26th, is not calculated to give general satisfaction.

The Treaty is based upon seven points, and it may fairly be claimed that the advantages are distinctly in favour of the Arabian king.

Preliminary courtesies on both sides, which gave away nothing of importance, agreed that the sovereignty of the Wahabi dominions is recognized by Great Britain; on the other hand, the King of the Hejaz promised to protect and assist Moslems of the British dominions in accomplishing the pilgrimage.

The first recognized what no one can question, and the second promised what cannot be refused to any Moslem pilgrimage whatsoever. So that these two provisions in the Treaty may be dismissed.

The two provisions, which really represent the *raison d'être* of the Treaty from the British side, are those which are designed to curb the raiding propensities of the Wahabis in the Mandated Territory of Transjordania on the west, and the territories of the Arab rulers on the Persian Gulf which are protected by special treaties with Great Britain.

These are matters covered by a mutual promise not to permit their territories to be made the base of unlawful activities against each other.

The third point, which was conceded to the British, concerned their right to manumit slaves through their Consular officers Ibn Saud was assured that this did not imply any infringement of his sovereignty, and that as soon as the Wahabi Government co-operates in this task, Great Britain will consider the abolition of the Consular right of manumission.

It is difficult to see how a Wahabi like Ibn Saud—whose ardent faith is built upon a Puritan return to the precepts of the Koran—could regard any interference with his own and his people's rights under Islamic law to hold slaves, other than an infringement of his sovereignty, because sovereignty in his case is both civil and religious, and is sanctioned by the Koran.

It appears fairly evident from the two demands he formulated that in so doing he gave up something in order to bargain for more solid advantages in return.

First of all he questioned the right of the Government of Transjordania to administer a belt of territory about ninety miles long, which stretches from Ma'an southward to Kalaat Mudawwara. Both these places are on the Hejaz railway, and the territory they enclose would be bisected by a line drawn eastwards from Akaba, which stands at the head of the Gulf of Akaba; and along this line is the way of approach from Arabia into the Sinaitic Peninsula. A future adjustment of this territory was agreed upon.

The second demand—to which Britain agreed—was the removal of the embargo on war material. This point comes last in the published clauses of the Treaty, which thus, like the scorpion, holds its sting in its tail.

The Times correspondent appears to feel this, for he writes: "The removal of the embargo on the export of war material, which is the subject of another note, will be regretted in some quarters, but it is an inevitable result of the recognition of the Hejaz and Nejd as an independent Sovereign State."

The step, which will put an unlimited number of modern firearms into the hands of a nation of religious fanatics like the Wahabis, is one, the danger of which is apparent even to those whose knowledge of Arabia and its religious history is of the slightest.

In the West, theologians and poets sit in arm-chairs and read serious books ; in the Moslem East they not only read books but they have always done most of the hard fighting. Lawrence, who could sit on a sandy bank reading his Oxford Anthology, while fingering the electric switch which would blow up the mined railway, and wipe out a Turkish troop train in an instant, was a man after their own heart.

Ibn Saud now rules more than two-thirds of Arabia, and since he subdued the Emirate of Hail, the redoubtable mountain stronghold of Shammar, his growing power alarms even the Imam of Yemen in the far south. That alarm may well pass into serious concern, with a neighbour at hand who will possess those mechanical weapons of destruction by means of which the Mediæval East has been hopelessly outclassed, and subjected to European domination.

The concession to Ibn Saud of this potentially dangerous privilege is likely to prolong the British occupation of Palestine and Transjordania, and the French occupation of Syria, to an indefinite period.

Viewed through the seven windows of the Treaty of Jeddah, the missionary outlook is not reassuring. A very promising penetration of Arabia with the Gospel message has been directed in recent years through Transjordania, and preparations are in progress for a development of this difficult venture. It remains to be seen whether the temper of Ibn Saud will continue to be as tolerant of these Christian enterprises as it has been hitherto, should a growth of truculent Wahabism ensue upon a general possession of modern European weapons. Further, the fact that Wahabi officials control the territory between Ma'an and Kalaat Mudawwara cannot fail to restrict the

freedom of movement of the Christian missionary in that strategic area.

Ibn Saud has the reputation of being an enlightened and generous ruler, but the forces he keeps in leash are not easily controlled, and there are elements in the new Treaty which may cause legitimate concern.

From the point of view of Missions, therefore, it is of the utmost importance that the present situation of comparative tolerance should be utilized by making a serious and immediate effort to give Arabia the Gospel from the north, through Transjordania.

Motor Journeys in Arabia

JOHN R. TURNBULL

TWENTY-FIVE years ago a fearless pioneer, Archibald Forder, made the first missionary journey into Arabia from the north. Only recently has this intrepid trail-blazer left Palestine to spend his declining years in the homeland, but he has lived to see marvellous changes along the Arabian frontier.

Mr. Forder never returned to El Jauf, that city which he had reached in North Arabia after an arduous trip of a month by camel caravan. The people had nearly murdered him, and until recently no missionary attempted a similar journey because of the serious risks involved.

In God's good purpose it was my happy privilege, while living in Jerusalem, to take advantage of a more tolerant attitude on the part of the Arabs; with missionary companions I was able to visit three times in three successive months — May, June and July — the very city where Mr. Forder had nearly been killed. We felt that to recapture this lost trench would be the most fitting way to begin an advance into Arabia, and God blessed the undertaking.

From Amman, the capital of Transjordania, to El Jauf is a distance of three hundred and fifty miles. In

1922, Major Philby's party had attempted to make the trip in three motor-cars, but they were not able to go further than Kaf, on the caravan route, on account of Arab interference, although later they made a successful trip by caravan. We decided to avoid the oasis towns, and to strike across the uninhabited desert towards El Jauf. One lone car was our ship of the desert.

On the afternoon of the first day, when our Arab guide told us we were on Arabian soil, we sang lustily "Praise

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God from whom all blessings flow," as we rolled across the black, rubble-covered plains, splotched with patches of low sage. At sundown we had our first prayer meeting in Arabia, chatted about the glorious prospects of the morrow, and lay down under the stars for a tranquil sleep. At dawn we were off, and in four hours we reached a water-hole on a boundless sandy plain. We were truly in the middle of nowhere. That afternoon we entered a region of innumerable sand dunes, but the guide found a circuitous route through the maze of threatening sand. At sundown on the second day we were among wild, black, rocky hills, void of vegetation, only three hours from our goal.

At sunrise of the third day we started out again, picking our way through very rocky country. Much of the time we all walked with the exception of the driver. Had we known of the danger so close at hand, of which we shall hear presently, we should have been more sober, but on we went rejoicing that we were so near to El Jauf, the great caravan centre of North Arabia.

About six o'clock we saw two shepherd lads who, like David of old, had been out all night with the family flocks. They were the first human beings we had seen on our trip. Near them was another great flock of sheep and goats without a shepherd. We commented on the absence of the shepherd, but did not think further of the matter. Had we known—but wait!

At seven-thirty we reached the old castle of El Jauf, with its four towers. Rifle fire from the walls warned us to approach slowly. The guide walked in ahead to offer our peaceful greetings; armed men came out, joined the car and escorted us to the gateway. In the courtyard the Amir awaited our approach, and rising from a stone throne he greeted us; then he took me by the right hand and led us by a winding path up steps cut in the solid rock along a corridor into the reception room of the castle.

After we had been seated in a position of honour, next the Amir, the first news we received was rather exciting. The shepherd whose flocks we had seen unattended outside the city wall had noticed our car in the distance; terrified at the sight he had rushed to the castle with the report that enemies were coming to drive off the flocks. His fears were not groundless for we learned that two thousand camels had recently been stolen from the vicinity. The Amir sent thirty mounted men to shoot us at sight. The men came out on one side of a line of low hills, while we serenely and leisurely went into the city on the other side.

We praise God for this remarkable deliverance. As we were chatting with the Amir the men who had sought us came into the reception room one by one, for they had ridden back at a signal from the guard on the walls. They smiled to see us quaffing innumerable draughts of bitter

coffee, the mark of hospitality, and I have still, as a souvenir of the trip, a curious dagger with a silver mounted case which one of these affable henchmen carried on his belt that beautiful morning when looking for sheep stealers.

During our stay of three days we could not have been treated more kindly. We had several walks about the old town, and chatted with the gardeners in the great groves of date palm. Best of all, fulfilling the purpose of our visit, the Lord gave us splendid opportunities to tell the whole Gospel story, and we were informed with apparent sincerity that we were welcome to come again.

When we returned to Jerusalem, completing a round trip of about one thousand miles, we took with us, at the request of the Amir of El Jauf, an Arab by the name of Abayad, who was suffering from trachoma. After two weeks, during which time he had lived at the mission house and had received treatment at the Jerusalem Ophthalmic Hospital, I decided to take him back to El Jauf as a courtesy to Amir Abdulla, who had given us such a gracious reception in his desert city, and at the same time to strengthen the bond of Arab friendship. Two fellow missionaries volunteered to join the party, and as one of them was an expert mechanic, we undertook the hazardous trip in two Ford cars, stopping at Amman in order to get supplies and to secure the services of our former guide.

The night was well advanced before we were ready to start. The moon was almost full. About 1.30 a.m. we left the ancient "City of Waters," captured many times since Joab took it in the days of David. At 3.30 a.m. we stopped, and had an hour's sleep on the ground beside the cars till dawn. Then for a couple of hours we followed the Amman-Baghdad trail, reaching Castle Haurani, on the edge of the desert, the same route that I had traversed the month before on the first venture into the unknown.

Then we said good-bye to the Baghdad trail. We now steered south-east, through the same black plains, interspersed with patches of sage from which sand-grouse rose in great flocks. On into the sand-dune country we

journeyed, and, after a prolonged battle with the sand that tried to envelope us, we arrived on the afternoon of the third day, tired, dirty and happy, at the gate of El Jauf, where I was kissed much by Arabs whom I had come to know on the first trip, and my companions and I were led into the presence of the Amir.

Again the Lord opened the way for wonderful opportunities to witness for Christ. I believe that that is the result of the prayers of Christians in many lands who have definitely asked God to open Arabia to the Gospel messengers. What has been done is entirely of God. I have often marvelled at the way our message was received in El Jauf. Both the Amir, his soldiers, and his poorest townsmen heard the story of Calvary, without any undue show of antagonism. God bless the Amir. He proved himself a chivalrous prince, entertained us at his own table, and tendered every courtesy to those who had come in the name of Christ. Let us not think of the Arabs as a cruel, prejudiced, blood-thirsty people who will not respond to the appeal of Christ's redeeming love. They listen, they marvel, they question, they appreciate, and, yes, they will open their hearts to Him, even as Moslems in other lands have come to know Jesus as Saviour. We will get only what we claim in prayer. Let us insist on souls for Christ from Arabia.

On Sunday afternoon my companions brought some very disconcerting news. The hot desert trip had used up our engine oil more rapidly than was expected, but the further loss by an unforeseen leakage made it impossible for both cars to return. Only one course lay before us. We must venture back in one car, get oil, and come back to El Jauf for the other car. In our next interview with the Amir the difficulty was explained to him, and we decided to strike across the desert due west by a hitherto untried route. This was the shortest way out of Arabia, about three hundred miles in a straight line, and would bring us to Ma'an. In all this God had His purpose, for we were now to get acquainted with the shortest route

into Arabia, since at Ma'an is our Mission Station nearest to El Jauf.

My car was chosen for the adventure. We said good-bye to the Amir and a crowd of men at the gate, and were soon in the barren wilderness beyond the rocky ridge that shields the town. At sundown of the second day we entered a large camp of Arabs at Jefr, forty miles east of Ma'an. This is the place where T. E. Lawrence and Feisal, now King of Irak, had their rendezvous during the War. We were kindly received by Mahomed, cousin of the famous old warrior, Abu Auda Taiyi, in the largest black tent I have ever seen, and after a supper of flat bread and butter oil, we preached for an hour to the scores of sturdy men who gathered to see the visitors before going off to watch the herd of three thousand camels during the night when raiders might be on the move.

We made a flying trip to Jerusalem, two hundred and sixty miles from Jefr, secured the necessary government permits for the return journey, and returned to Jefr where we secured a new guide for our third and last trip to El Jauf. At dawn we steered straight towards the rising sun and stopped an hour later for a drink of camel's milk given us by men tending a large herd. That afternoon I shot an ostrich with the guide's rifle. The only weapon I ever carried was a little New Testament in my hip pocket, a sure means of help in the desert.

Early the second day we met a caravan of six hundred camels, bound for Egypt ; it came from Hail, five days' journey beyond El Jauf. We shared our ostrich meat with the caravaneers, and they in their turn served us with hot coffee and dates. To them also we witnessed ! I certainly admire these rangers of the desert, lithe and muscular, who fearlessly traverse illimitable wastes by camel. They are worth winning for Christ. By mid-afternoon we were again in El Jauf, and the Amir received us in an open pavilion where he holds court during the summer months.

That evening, before supper, I had a brief opportunity to speak to the Amir about Christ. Picture him a tall,

powerful man, with a black beard and kindly brown eyes. He sat on a throne of stone, covered with costly rugs, with my companions and myself seated beside him. Around the walls of the palm-thatched pavilion sat attendants and soldiers with their rifles. Darkness came on as we were talking and a lantern was brought in by a servant. I remarked that Christ compared His disciples to lights, and that led up to the statement that Christ claimed to be "the Light of the world." Then briefly, I reiterated the claims of Christ. How beautiful our Master appears against the dark background of Islam!

During each visit to El Jauf, splendid opportunities of witnessing for Christ were prepared for us by the Lord, as we walked about the town or chatted in the house where we were entertained, or visited the Amir in his court. On this last trip I was particularly happy because of a long talk I had with the Amir about Christ. One morning I sat beside him for over two hours while Arabs from many parts of the country lined the divan, listening intently. The Amir had many intelligent questions to ask about the Bible, and he would like to have argued many points, for Arabs are keen debaters, but I kept quoting Scripture to him, and turned repeatedly to my main theme, the necessity of a Saviour. It was a grand chance to exalt Christ as the Way. Truly, that morning the Spirit wonderfully helped me. New ways of saying old truths sprang into my mind and rarely have I had such joy as I had that day when, leaning on the arm of the Amir's throne, I sought to bring this princely hearted son of Arabia to the throne of Him who is the Prince of Peace.

A New Venture at Jerusalem

AN historic building named "Thabor" has been granted by the Methodist Episcopal Church of America to the United Missionary Council for Syria and Palestine, as the home of a new *School of Missions*. This building, which has many interesting pre-war associations, has been unused for some time. The new *School*, which is to be formally opened in the Spring of 1928, is

designed to serve the purposes both of Jewish and Moslem Missions. Language study, Islamics and Judaism, will be the main intellectual features of its work, but the *School* is intended to serve also as a unifying centre of inspiration and fellowship for Christian workers of all nations and Churches in that part of the Near East. Jerusalem, with her forty-two languages, is strangely disunited, and in the words of the Principal-Elect: "If an underlying unity can be achieved and realized in Jerusalem, then it can be achieved anywhere else in the world."

The founders of the *Newman School of Missions* share that deep desire, found in Christian hearts all over the world, of discovering "that unity of mankind in Christ, which not only transcends but transmutes what we, perhaps limitedly, have come to label differences, because we do not as yet see all things clearly."

The Turkish Attitude to the Truth

ERNEST PYE

IN current Turkish thinking there are two underlying positions. The first of these is *eclecticism*. There is and has been for some time past a method of procedure which is selective, making choice of what commends itself as good in doctrine and opinions and customs, from various sources and systems.

An eclecticism is seen at least in the theory of government, though probably in practice this largely gives way to a method which has become indigenous. Over two years ago I was called to the telephone to answer an inquiry by a member of the National Assembly from Angora, with reference to a clause proposed for the new constitution; the Deputy wished to know whether in the American Republic women were eligible to election to Congress; and how many, if any, were then members of the Congress.

There is a surprisingly candid acknowledgment of eclecticism in social progress made by Nedjib Feridoun in the *Djumhuriet* for January 24th, 1926. He is speaking of the "New Foundations of Civilization in Adrianople," and begins by pointing out that at the beginning of 1925,

it was an extraordinary event to see a Turkish woman accompany her husband to the cinema, while at the beginning of 1926, the Turkish women "achieved a splendid ball."

"How and whence was born this new life? Towards the middle of 1925, under the guidance of our great leader, we cast away the tradition of the past and brought forth with plain clearness the real meaning and aim of our revolution, which is: 'To do the things which civilized nations do, to live as they live, to march as they march.'"

An eclectic course of procedure in matters of language, grammar and alphabet has been a favourite subject of discussion for some months.

But probably the outstanding instance of the eclectic spirit and method, so widely controlling in the affairs of the land to-day, is the Code of Civil Law promulgated some months ago, frankly an adaptation from the Swiss Code. I wish to return to this later to consider its bearing in another direction. Just now, may I add that the nearest approach to an indigenous creative utterance, from which the eclectic is not wholly absent, is from the pen of a distinguished Turkish editor. His theme is: *The Future Turkish Woman in Intellectual and Practical Life*, and it was originally presented as an address before the Turkish Woman's Club of Constantinople. The following is a summary of the published address:—

I. One of the principal factors which stamps the Orient inferior to the West is the position of Woman in the East.

II It is evident that to-day, in the life of Turkish women generally, and of those in cities especially, there is a tremendous regeneration of liberty and progress.

III. The position and the ability of the women of a nation determine the position and ability of that nation.

IV. Four virtues of an Ideal Woman :

(*a*) Virtue in her heart.

(*b*) Humility and kindness in her face.

(*c*) Gentleness and tenderness on her lips.

(*d*) Work in her hands.

V. Woman must be free and independent, and must be well armed in order to keep her independence and liberty in the struggle of life ; and the women of North America are held up as an example.

VI. We shall not have any place in the rank of free and independent nations unless our women be free and independent.

Few statements have come to my notice which so clearly set forth the background of the Turkish situation to-day as does a brief article entitled "Our Present Distress—Observations by Ibin Essad," from which I quote :

"As a civilization, we Turkish people once ranked among the highest. Take, for example, our position as a nation at the time of the Magnificent Suleiman. The great Powers of Europe were then not greater than we, and scarcely our equals. What has happened since ? At that time the prevailing theory of government was materialism ; and the controlling force of the state was a domination of state religion.

"Later there came to Europe the Renaissance, penetrating both learning and religion. This Renaissance had at its heart these two convictions :

"That men ought to have freedom to think.

"That men ought to have freedom to follow conscience.

These two convictions entered into the life of Europe and produced eruptions ; and with the eruptions there came golden progress. Meanwhile, as a civilization, we remained largely where we were because we continued under a Sultanic theory of state and the restraining control of a state religion. We remained entirely unaffected by the thought-currents that were at work in other parts of the world.

"Now through our Revolution, the Turkish people have declared that they will no longer remain in this position. Our civilization, owing to the way we have been fettered in these two respects in the past, has fallen behind; but it is our determination to catch up, and through our Revolution and our glorious leaders it is certain that we have already made much progress. From this experience we ought to learn the truth of a famous saying that:

'Ideas are the cause and not the results of public events.'

"We ought also to concern ourselves not only with bringing our civilization in its outward form, such as hats, pantaloons, dancing and well-organized schools, up to the level and even ahead of any other civilization that exists, but we ought to think also of what our controlling ideas are, because these are the most powerful things in making a civilization."

* * * *

We noted at the outset that there are two underlying positions in current Turkish thinking, one of them being the eclecticism of which mention has just been made. I am indebted to Professor Levonian for the suggestion of the second, namely, a Positivist philosophy of life. It is a philosophy which is concerned with the immediate, the tangible and the material. His Excellency, the President of the Republic, in his inaugural address before the Grand National Assembly in October, 1926, concluded with these words: "I desire that this new year of activity may help to realize yet more the blessings of an administration which is this-worldly, material, economic." Could any three terms descriptive of a true Positivist position be better chosen? The significance of the term "this-worldly" is that it is set over in contrast to "other-worldly." This is a contrast in Turkish thinking which is new, and illuminates recent activities against religious dervish orders.

The unfortunate aspect of this position is the conception of religion which it puts forward, and the relation of religion to life which it assumes. The outstanding emphasis of the

warmer ethical conception obtaining in Christian thinking for some time past, has been that of "religion as life." In contrast to this, it is in place to note the following which I quote from the address by the Minister of Justice, Mahmoud Essad, "on the occasion of the Presentation of the Code of Civil Laws" to the Premier for ratification.

"It is impossible to stop or to bind round a point the changes and the movements of life. States which have laws based on religion will be unable after a little time to satisfy the requirements of their country and people, because religions express unchangeable judgments; *but life is fluid.* The conditions change rapidly. Consequently the laws of religion cannot have any meaning or value beyond a form of dead words in the presence of progressive life. Unchangeableness is a necessity of religions.

"For this reason one of the most important differentiations of the new civilization from the old, and one of the foundations of modern civilization has been that religions have become merely a matter of conscience. The laws which take their foundation from religions, fetter to primitive states of life the civilization in which they are practised, and become the chief factors and agents against progress. There is no doubt that our laws which have been inspired by the unchangeable judgments of religion and have remained in perpetual contact with divinity, have been the strongest factor in binding the Turkish nation to mediæval viewpoints and regulations, even in the present age."

If now I may further emphasize by way of summary what has been said about these underlying forces and current viewpoints, I would point out:

First, that Turkish procedure at present is an eclectic system. I do not think one should say that it has yet reached a full-grown criticism of itself, neither is it clear that it will, but a spirit appearing in certain quarters makes it look as though it may. Eclecticism is certainly present and combines singularly with its opposite—an intense nationalism. This is one of the outstanding

paradoxes of prevailing Turkish life—an extravagant choosing from extraneous sources, combined with an intense nationalism which is largely uncreative.

In education, copying French and Bulgarian ways, bolstering up its proposals—not by the compelling needs of the country, but by appeal to American authority; in law, taking over largely the Swiss system; in government, striving to adopt Republicanism as it understands a republic; in culture, aspiring to develop from the methods of Europe a deeply founded culture within a few years' time. Accompanying this alert selective activity from varied foreign sources is a consuming nationalism, which logically should be a creative power annulling all selective importations.

Second, Turkish leaders are engrossed with a Positivist point of view. There is a fever for material progress. The stimulus of achievement is felt widely in government; in the forms of education, in urging improved methods of agriculture and revised forms of religious practice to facilitate commerce; in social customs. *But as yet the philosophy of life has not passed beyond the outer and the material. The inner springs of life which make for character and give moral discipline and reality remain largely untouched.*

Owing to the sense of self-sufficiency, born of its eclectic nationalism and the stimulus of its Positivist outlook upon life, the present Turkey is not in a teachable mood. Neither is she in an attitude to receive from others very much except what seems to her likely to increase her sense of self-sufficiency. Humility has not yet come to New Turkey. A claim to be equal to others, and superior to most, and an unsparing industry to make that claim good in all material ways, but which remains unaware that life, whether of a person or a nation, depends for its greater reality upon spiritual rectitude to displace selfish pride, and upon humility of mind to open the way to conviction in moral and spiritual power—this appears to represent the present mentality and disposition.

In this attitude no outsider can really give much to her essential need. She does not wish to receive. Only

because of our conviction that a people cannot permanently rest in a Positivist philosophy regarding material and cultural gains which denies the deeper and abiding character of her soul do we linger near, waiting love's larger opportunity.

The Christian way of life rests primarily upon two factors: contemplative experience and expressional activity. We are called, all of us, to be witnesses to this way of life by the simple persuasive method of living it. But our calling is not in isolation, it is in fellowship. It is a calling in which personality is to surmount nationality, or we fail.

Hence it follows that we are right in looking for effective co-operation from our fellow Christians of the Near East. This is a conviction that we should cultivate until it becomes basic with us—the co-operation which native fellow Christians may properly, and, I would add, should indispensably, contribute is the work of sharing with those who know it not, Christ's way of life.

Increasing attention should be focussed upon the question of approach, and I think it is fair to say that real ground has been gained at the following points:—

First, that the *avenue* of approach which is least obstructed is that wherein we find the Sufis and other mystics. Orthodox Sunnism is entrenched in a formal religion which is built into the hard rock of the Koran, and Traditions of the Prophet, which exclude Christ as completely as did the Pharisaism of Judea.

Equally is He excluded by the modern rationalistic Moslem State of Turkey, and by those countries who take her as their guide. These, by a terrific reaction from a blind belief in Islam, have embraced materialism as the chief end of man, and, like the Sadducees of old, are incapable of appreciating the spiritual appeal of Christ.

Sufism, then, offers the best means of approach, for it represents a Moslem attempt to find, through spiritual union with God, that rest for the heart which it could not find in the distant unsympathetic God of the Koran. Its home is Persia, its inspiration is largely derived from

Indian Buddhism, transformed, however, by Persian intellectual freedom into a real search for immediacy of communion with God. Its danger is pantheistic free-thinking, and the claim made by some of attaining identity with God has drawn upon them severe persecutions. But it remains true that in those Moslem countries where this mystical sense is found, the Christian missionary will find the readiest means of approach.*

But, second, the *attitude* of approach is a matter of greater moment by far; whether we Christians can become great enough in purity and humility really to set forth God in life. Mohammedan propaganda and argument are to be countered, not by controversy against Islam's foundations, but by witnessing to the greatness of the God of Jesus. This point of view has recently received timely emphasis from Canon W. H. T. Gairdner,† and I think it is not putting the matter too strongly to say that our difficult but necessary task is to focus and quicken interest at the point of what the Christian Church must *be* if it would be a convincing witness to others—that it must needs become a church which is witnessing and is uncritically welcoming in the way of love. We shall find our strength drawn upon to the utmost to meet the need for tolerance; to admit sincerely that the Church has at times gone far aside from the spirit of Christian tolerance, and in so doing has denied her Master; that the true basis of religion accords to each individual conscience the right to walk by the truth as it has been given him to understand it, and asks of him to accord a like liberty to all others; "that every one shall feel that our spirit is not exulting in showing defects, but rather is deeply sorrowful in being compelled, for the sake of the honour of God and the love of souls, to expose those defects."

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* For amplification of this subject *cf.*:
Sell, "Sufism," pp. 77–79
Barton, "The Christian Approach to Islam," Chap. 13.
Nicholson, "Studies in Islamic Mysticism," pp. 79, 87*f.*, 128, footnote 3, 138*f.*
Nicholson, "The Idea of Personality in Sufism," pp. 43, 60, etc.

† In a course of lectures at The School of Religion, Athens, 1926.

In the face of these things, one feels increasingly the need to pray and to seek that humility of attitude which shall keep us sensitive to the thinking of peoples about us and teachable in the ways of the Spirit.

Missionary workers in Turkey often suffer from a sense of being baffled and frustrated in their good intentions and dedicated desires; they are conscious of being misunderstood and misinterpreted. There is a great gravity attached to their ministry in so far as it has been true and light-giving. "If we had not come and spoken and lived, they had not had sin: but now they have no excuse for their sin."

In the crowded courtyard of a house in the ancient city of Capernaum, by the Sea of Gennesaret, there one day stood a Man on whose shoes was the dust of much travel; whose sun-tanned hand had been laid in healing and in blessing upon many towns and villages; whose face wore the kindliness that draws the trust of children, the sympathy that assures undone womanhood of refuge and reinstatement, and the lines of stern strength from dealing faithfully with man's soul needs. At the other side of this same courtyard was a black-hooded group who had followed Him with blacker intentions for some months. They had followed His trail of village tours, strewn with many deeds of good; they had seen children blessed; in gleeful morbid curiosity they had brought a woman "taken in the very act," and had been stung to the quick by the Saviour's attitude and words; they had observed the man born blind—and cast out by them, taken in and befriended by this Man of power now standing at the other end of the courtyard. The time had arrived, so they judged, to stay the avalanche of popular interest sliding in His direction, by giving out an official opinion regarding Him and His doings. The opinion was: "Here is One who is in league with the Chief of the devil world; His deeds are done by demon power." Seldom has official pronouncement received more speedy and more solemn answer: "In so speaking you are committing the sin which hath never forgiveness, not because of unceasing

desire of God to forgive, but because of moral confusion wrought by attitudes within yourselves. By studied habit and persistent attitude you have reached the point where evil gives you satisfaction, and good looks to you bad. It is the inevitable result of the persistent rejection of light."

This was 1900 years ago. In the *Djumhuriet* for September 24th, 1925, one reads these words:

"By their attitude, their actions, their manners, by the compassion they show to animals, by the help they give to the poor, *by loving what is good*, by mercy to the unfortunate, they try to show the loftiness of their religion. *Let us beware.*"

Beware of what? Of light.

Commotion in the Near East

IN the Near East there is not only movement but commotion.

A recent issue of the Arabic paper *El Mouwafik*, published at Jaffa, indulges in an attack upon missionaries in Palestine—a form of propaganda which the more sober Moslem publications have eschewed for several years. It is pleasing to note that there is no indication in the article that it was written as a retort to Christian missionaries who had approached Islam in a combative spirit. Rather, it indicated that the day is fast approaching, when the march of events will impel Moslems to face without flinching the inescapable fact of Christ.

More disturbing by far than anything which has been said or done by Christian missionaries in Palestine, is the action of Mustapha Kemal Pasha, as recently reported in the London press.

At a recent meeting of the Commissars the President's attention was drawn to the fact that a certain policy ran counter to Moslem Canonical Law, whereupon he is reported to have hurled the Koran across the room, remarking that progress could not be fettered by rules laid down for a past generation.

The Ghazi is probably the only man in the Near East who could have done this act and live. Its significance is profound. The thud of the "Heavenly Miracle," as it dropped into its dusty corner, will reverberate through the whole Moslem world.

A Pilgrimage to North Africa

Evan Spicer and Joseph J. Cooksey

THE mysterious oases of the Sahara Desert constitute an unclaimed missionary kingdom. These "emerald islands" stretch from Tafillet in Southern Morocco to Kufra and Siwa in the Lybian desert, and are fed by sources which spring from the sands, drawn from the watershed of the Saharan Atlas. Early in this year we set out to visit some of the desert oases which lie to the extreme south of Tunisia and Algeria.

The motor-car bore us from Tunis, southward by Sfax and Gabes, to El Hamma, where we stood on the lip of the Sahara, and our car could advance no further. At this desert gateway two methods of locomotion stand ready for the traveller: the camel, or the six twin-wheeled motor-car, especially constructed by the French firm of Renhault. We chose the car, and tested its mettle by five strenuous days of travel among the shifting sands.

It was a wonderfully clear morning, with a keen desert wind blowing from the south, when we set out to cover the hundred and thirty-three miles which stretched between us and the oasis of Tozeur. Amid the salaams of the Arabs assembled in the market place we passed swiftly out of the city into a wide expanse of desolate land, covered with loose sand, low scrub, wild thyme and alfa grass. Here and there among the foothills we saw the black camel-hair tents and grazing camels of the nomads. Towards mid-day we approached the oasis of Kebili, set in the midst of a desolate waste. Here the sand was deeper; so soft and clean it looked, so seemingly made for children's play, yet within it lurks destruction and death. As we gazed at the red-tinted line of mountains which bound the horizon, seamed and scarred by the sand-laden tempests which sweep over them, we were awed by the power of the desert sand. The very rocks seem to be at the mercy of the implacable, unresting corrosion of

the biting, cutting, silvery sand—a voracious monster which devours mountain and plain, and fights for the obliteration of life in all its forms.

Southward we pushed till we reached the tongue of land which lies between the Chott el Fedjedj, and the Chott el Djerid—two large Saharan lakes, now desiccated, having a combined length of about eighty-seven miles, with a maximum width of forty miles. Right across this strange region, for a distance of some forty miles, runs a narrow track which has been used by Arab camel men from ancient times. This track has now been widened for the passage of the desert car. Careful driving is, of course, absolutely essential, as any deviation from the track marked by split palm trunks would entail being engulfed in a deep and treacherous slime pit. Far in the distance we saw limpid sheets of water, with beautiful reflections of rocks and trees; when we reached the spot, however, we found that we had been gazing at a mirage—there was nothing but a white salt covering over the land, powdered with flakes of glittering white quartz.

Once across the lake we steered through the dunes towards Tozeur, and soon the low line of palm trees emerging from the misty horizon shaped definitely into the splendid oasis which girdles with living green a snow-white town of flat-roofed houses, domed marabouts, and square-towered mosques. Two hundred and seventy-three thousand palms are growing by its watercourses, with large numbers of orange, lemon, lime, peach, apricot and almond trees. Tozeur has about 12,814 inhabitants, and the neighbouring oasis of Nefta an equal number. Their total number of date palms is also about the same, so that in these two neighbouring oases more than half a million of these trees provide the staple diet of the people, bring fortunes to the exporters of the famous *degla date* to Europe, and enrich the Government which levies a small tax on every tree.

The Algiers Mission Band has a station here manned by three courageous women, who run a dispensary, teach Arab women and children, and receive men of the student

class who desire to hear about the Christian Way. The number of men here who are literate is unusually high.

The sun shot up over the rim of the desert in flaming magnificence as we drove out of Tozeur, heading south for a hundred and eighty miles to the oasis of El Oued. Early in the afternoon we entered the region known as the Grand Erg, where we found ourselves hemmed in by high and towering sand-hills, which threatened to bar further progress. Our drivers were expert men who have driven French Missions across the desert to Timbuktu. Cunningly they felt their way around the bases of the sand-hills ; at last they discovered a pass, towards which they charged with accelerated speed : we reached the top with a rush, hung poised for an instant, then slithered and twisted down into the valley below. We had reached the heart of the southern desert.

The sun was westering, and, in spite of marvellous driving, and the " flair " of the Arab guide, we were still struggling through the sand-hills ; to have lost our way in this wilderness would have easily led to a tragedy, and the Arab guide seemed relieved when at length he drove us safely into El Oued, as the last rosy flush of the sinking sun faded from the cornices of the white mosque towers.

The shops, large dwellings, saints' tombs, Koranic schools, and even the Transatlantic Hotel are all domed, and when one sees the city from the elevation of the mosque tower, or from the summit of the three hundred feet sand heights which sentinel it, it seems a desert wonder, this city of a thousand domes nestling in a green magnificence of palm and fruit trees and surrounded by rushing waters.

It is rarely that any Christian messenger visits this place, so we visited the schools and the French hospital, made friends with the people, and gave away the copies of Arabic and Hebrew Scriptures which we had brought with us.

From El Oued we travelled southwards for eighty miles, through a region of sand-hills which appeared impassable, but at length we emerged into the spacious and beautiful oasis of Touggourt. Space does not permit any

description of our stay there; like El Oued, it is an unspoiled, primitive, desert city of surpassing beauty.

On our route homeward we came to the oasis of Biskra, but it has changed since Robert Hichens "discovered" it, and wrote his *Garden of Allah* in Count Landon de Longueville's beautiful garden retreat. Biskra has become sophisticated, and oppressively modern. The bazaars, the camel joy-rides, the luxurious hotels, the golf course, and the race course, all are arranged for the traveller who likes to be comfortably "done for." Even the Arab here is a specialty. The purity and manliness of the desert, its reserve and its quiet charm, seem to have retreated southward to the oases of El Oued and Touggourt.

During the whole of our visit to North Africa we were deeply impressed by the remarkable achievements of France in her North African Empire, achievements which are too little realized in England. What has already been accomplished impresses the traveller. The ever thorny colonial problem of adequate transport, for example, is being finely handled. The railway radiates through the territory; sixteen thousand miles of good roads traverse it from end to end. Equally good is the telegraph system, which at various centres also carries electric power cables, and wireless stations of the most modern type are numerous.

Large sums have been spent on agriculture and arboriculture. In Northern Tunisia we motored hour after hour past prosperous vineyards and fields of ripening wheat and barley. From Sousse to Sfax we passed through a country of olive yards which was famous in the days of Julius Cæsar. The Sfax plantations alone are estimated to contain 1,400,000 trees.

This agricultural opulence is everywhere apparent, reminiscent of the days when the Carthaginian Mago made of the land a garden, which Roman skill could not emulate. Passing from Algiers to Oran by way of Tipaza and Tenes, we motored through more than two hundred miles of rolling hills and deep valleys, planted almost without a break with olives, vines and fruit trees, varied by fields of rich grain.

To the Moslem, however, religion is still the chief concern of man, and, while he admires Western material progress, his chief attention is given to Eternal Truth.

Tunis, Algiers and Fez are full of the splendid memorials of an historic past, expressed in colleges, mosques and schools, attended by some thousands of earnest and devout students, who spend a period of four to twelve years mainly in the pursuit of theological knowledge. It is idle to suppose that the men we saw bowing in prayer in the mosques or by the roadside were all mere formalists. There always have been devout men in Islam, real seekers after God, and they are in it to-day. The desert in particular is the home of thinkers and dreamers, and Sufi mysticism is strong in the beautiful desert towns of the Saharan oases.

The present moment is peculiarly favourable for Christian missions, for the patient effort of forty years is now bearing fruit in widespread tolerance. Evangelical missionary work in North Africa is represented by a total staff of two hundred and thirty-nine missionaries, of whom one hundred and seventy-six are women.

There is a concentration of missionaries in the cities, and a thinly scattered force over the face of the country. If only North Africa could be considered as one field, and the force as one force, practical co-operation, rearrangement, and reinforcement would result, and would be a great step towards more effective evangelization.

Evangelistic methods also need to be modernized, if they are to be effective.

We were able to see at first hand the work being done by inter-denominational Evangelical Missions in Tunis, Algeria and Morocco, as well as the work of the Bible Society. In spite of all the devoted work which is being carried on in these lands through many agencies, we were painfully impressed by the sense that the task of teaching the Christian Way to the Arabic-speaking people of North Africa, who form five-sixths of the native population of some thirteen millions, has only just begun.

The Elephant Hunter—An African Sketch

G. Edwin Tilsley

I CAME apart last week into a desert place. It is high up on the mountains, which my African friends call in their own language, "God's Beauty Land." A few day's labour sufficed to put up grass huts. Here I hope to be taught "many things" of my Lord. It is because of that that my wife was "afraid" that the line of bobbing heads denoted some one sick coming for attention.

As the little caravan drew near it became obvious that two of them carried a heavy burden slung in a blanket from a pole. They came right to the hut. They laid down the improvised hammock. From it there crawled a tottering figure, topped by a turban of bloody bandages. This scarecrow tried to stand to attention. I suggested that he should sit by the fire. He is an elephant hunter, is this one; at present rather in disguise: one of the hardy men who are not afraid to face these mighty beasts in their dense and gloomy thickets, armed only with an ancient gas-pipe, whose origin is wrapt in mystery as deep as that of the forest in which it does its work.

"We have brought this man," says one of the eight carriers, who, together with a heavily laden wife, constitute the caravan.

"So I see," say I.

"That you may heal him," says the spokesman in whom I recognize a patient recently sent home.

"So I suppose," say I. "But," say I, "what, oh Katontoka, did I tell you when I sent you home a little while ago?"

Silence.

"Did not I say, 'Let all the people hear my word, saying, I go now to rest, and all the roads are shut that lead to the House of Medicine. Let no one come for healing. Afterward I will open them again.' Did not I speak thus?"

"Sir, we were at our wits' end. We said, 'If he remains with us he will surely die. Only if he shall be cared for by Muñanga can he live.' So day and night we were bringing him without stopping."

"And what then of my word?"

"Sir, to whom should we go? You only can give him life."

I demanded of the patient what he had done, and how he had done it. To which he replied: "It was out in the forest beyond the Lubule river. All day I had been following a herd of elephant. As the sun was sinking I came upon one standing by himself. He had teeth as long as my arm." (If true this would mean a five foot tusk, since only about half of the ivory shows beyond the

skin.) "There was much bamboo there. Then I said 'It is better to put much powder in the gun, for this is a very large animal.' So I measured three measures and a half. Also I rammed many bullets down very tightly. Then I took sand in my fingers, and letting it drop continually before my face, I worked up-wind till I could touch him with my gun. I put the gun behind his foreleg. I fired. . . . PAW! The next I knew was that I was lying on my back, with blood streaming down my face. When I got up the elephant was crashing away, leaving much blood. And my gun was burst at the back end. So I went to the village."

He had a very lucky escape. Aiming from the right shoulder, the back end of his gas-pipe had blown out across the left side of his face, evidently travelling outward as well as back. His left cheek was in rags, and part of his left ear was gone. I think he will make a good recovery. By this accident he, too, is forced out of his usual preoccupations, and will stay here "A while apart." May God bless to him the time so spent and enroll him as a permanent scholar in the school of Jesus. *Schola crucis, schola lucis.*

A Challenge Met

INTEREST in Abyssinia and the Anglo-Egyptian Sudan is at the present moment widespread. The question of the Nile and irrigation schemes is an international one, and is a familiar topic in the daily press; but how many know anything about the missionary work in these regions?

There are unevangelized tribes numbering many millions in the southern part of Abyssinia and along its frontiers. The Prince Regent of Abyssinia has just given permission to a band of missionaries to go to these tribes, and thus another of the world's unoccupied fields will be reached with the message of the Gospel. But there are no missionaries in the neighbouring countries of the French and British Somalilands, nor in seven of the provinces of the Anglo-Egyptian Sudan. Here, then, is another call to the Church.

All these regions, and Uganda, are surveyed in a new volume of the World Dominion Survey Series.*

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* "Light and Darkness in East Africa," 206 pp., with 3 maps. Cloth Boards, 5/- (by post, 5/6); Stiff Paper Cover, 3/6 (by post, 3/10).

How to Reduce African Mortality

A. C. Irvine

IN the main, the natives of Kenya do not yet value Western medicine, although a very large number, living round the older established hospitals, come willingly. Further, we have no lucrative crop, such as cotton, and our natives are not in a position to support a hospital as is the case in Uganda. In all probability it will be some considerable time before they are able to do so.

The goodwill of mission hospitals is an outstanding feature in the situation in Kenya. There is still a good deal of unreasoning dislike of Government hospitals. There are reasons for this. Most of the Government hospitals are situated near to or in the stations, where the proximity of policemen and tribal retainers with their association with communal labour, police courts, and such things, makes the raw native uncomfortable. Again, in war time, Government hospitals were unavoidably the scene of considerable mortality, and the unfair reputation still sticks—"people die there." The use of Swahili and the inability of the patient to speak directly to the doctor is a definite hindrance, especially with female cases. The Government hospitals, too, have nursing sisters only in two or three of the town hospitals, none, as the Missions have, in the reserves. Further, I personally think that the Christian spirit expected from, and exhibited so much by, the Mission dressers, especially the senior ones, has a great deal to do with the undoubted popularity of Mission hospitals.

At the same time, the mass treatment of yaws—our main scourge—by Government medical officers has done much to break down the peoples' opposition, and a Government hospital run near my own station, had, during its existence, a very big practice owing mainly to the efficiency and kindliness of the medical officer in charge.

Natives still look upon hospitals as just places where sores are treated, and even those of our two and a half million natives who will consent to pass by the witch-

doctor and to come to a hospital, are mainly cases of yaws and other diseases, local or otherwise, having a surgical aspect. The native does not yet come in readily for pneumonia, or early tuberculosis, and the mortality in the villages from all causes, including childbirth, even in the direct vicinity of hospitals, is enormous.

Once when I had just saved a woman's life at Tumutumu, I commented on it to my senior assistant, saying that it was a hopeful sign that she had been brought in; he replied, "Two women died in childbirth this very week on the back of the hill" (within two miles of the Mission).

Infant mortality in Kenya averages about forty-five per cent.; but it is vastly less among the more educated community clustering round and influenced by a Mission. The main—if not the only—thing that will lower this mortality permanently and rapidly is Christian teaching. It is common experience that the unevangelized native who has a veneer of civilization, such as a house-boy or a policeman, in many cases goes back to utter heathenism and heathen life on return to his reserve. The Christian practically never does so. I know of no cases at all myself, even though many of our Christians may lose their first love.

Yaws is practically unknown among Christian communities. Dr. Philp, of Tumutumu, in 1923, knew of no cases having occurred there, though I know of cases occurring on my station in semi-evangelized people who had not entirely risen above the squalor of heathenism. If only the Government knew it, the quickest way to stamp out the dirt diseases—yaws, worm infection, dysentery, and the like—is to support Christian Missions.

Dealing with a few of the other main scourges, the next that comes to mind is leprosy. Leprosy is common throughout the country, but not in a virulent form. This Chogoria station has been supported for a year now by the Mission to Lepers; it has a ward with out-buildings and can efficiently deal with eight to twelve lepers. A second ward is in process of erection. No other

Mission lays itself out to deal with leprosy and the Government is doing very little.* The visit of Mr. Oldrieve, Secretary of the British Empire Leprosy Relief Association, to Kenya, will awaken interest in this most important matter, and further branches of the Mission to Lepers may be opened up in the several existing Missions where there are both doctors and potential patients.

Tuberculosis is a most serious problem. It has already hit the Missions hard. The Church of Scotland Mission lost several of its most promising teachers from pulmonary tuberculosis, and our experience is that the African takes it badly, has a poor resistance, and almost invariably dies. Even the apparent recoveries always relapse. Doubtless the deficient diet normally taken by the native—who eats no meat, and gets little fat, vegetable or otherwise—has much to do with this mortality. Education and increased wealth are the only things that will alter this.

We have measles, mumps, smallpox and chickenpox. Typhoid and typhus occur more rarely, and diphtheria is now found to be existent. Plague is a continual spectre dreaded by Europeans and natives alike. Dysentery epidemics break out occasionally. Malaria takes terrible toll in heavy rains, as in May, 1925, and relapsing fever haunts the roadside camps and kills many an unwary traveller who seeks shelter therein.

Of surgical complaints, too, there is no dearth. Tumours, malignant and otherwise, are common. Even in my comparatively small practice at Chogoria, I have seen almost every variety of malignant tumour. Abdominal work, on the other hand, is not common. The native does not sport a fractious appendix, nor are other intra-abdominal complaints common. Ear diseases, cataracts and all forms of eye work are found in plenty.

It will be seen, therefore, that there is no lack of material for medical work in Kenya, and that surgical work is abundant. The Missions hold the goodwill, but have neither money nor accommodation—which is dependent on money—to make full use of it. On the other

* The Government is now moving in this matter.—*Editor.*

hand, a shilling in Mission hands—it has been fully shown, and admitted—goes half as far again as in Government work, owing mainly to the lower salaries given by the former for the same qualifications. Mission doctors also have the benefit of continuity of tenure of their posts, and of knowing the vernacular, thus getting into personal contact with their people.

If Government can be prevailed upon to support Mission hospitals more liberally, it will be vastly to the advantage of the natives, and save Government money also; but if not, then there must continue a period of lean years for our Mission hospitals with slow development, under conditions of insufficient accommodation and equipment.

Christianity's Problems in South Africa

DONALD FRASER

MEN who are eager for the development of national leadership, and for the creation of an autonomous Church, are apt to grow impatient with the slow growth of these essentials of a Christian civilization in Africa, especially if they have been accustomed to watch the progress of events in China and India. They say that Christian Missions have been at work for more than a hundred years in South Africa, and more than a million Africans call themselves Christians. Surely it is time that they controlled their own affairs with some efficiency, and out of their own resources.

But two factors should be remembered. First, that in this part of the world there was no ancient civilization which produced cultured men inheriting a tradition of leadership, with the background of well-developed arts and literature. The background of the African of to-day is little more than barbarism, controlled by magical restraints

and the crude power of the spear. The second is, that, though Missions began in slight fashion a hundred and twenty years ago, perpetual wars, and a condition of serfdom, prevented the quiet development of the people until about fifty years ago.

Wandering hordes of savage warriors kept the hinterland of the colony in constant flux, and smashed any progressive effort. Then, when European colonization subdued the unrest, it oppressed the people to such an extent that the whole tribal organization of the "Hottentots" disappeared, together with what arts they possessed. Again and again the Mission settlements were scattered and devastated by repeated "Kaffir" wars. Those conditions of peace and liberty which are necessary for advance, were absent from the colony and its hinterland.

When we trace the systematic building up of a Church and of a Christian civilization, we cannot go back as far as the youth of the old men still living, and we have no tradition of education and social organization.

Yet, in spite of the newness of the South African native civilization, here and there appear men with no small record of great capacity, who have drunk in the best that we have been able to give them, and who are to-day generous, brave and enlightened leaders of their own people. The land on which we build is new land; it is not the terrain of the fathers, for location and occupation have been forcibly changed by the irresistible impact of western life on the South African. Social and tribal loyalties, together with their whole manner of life, have been altered too often to the great disadvantage of the African.

In the Union of South Africa there are more than half a million "coloured" folk. They are the remnant of the Hottentot peoples who first came into contact with the white immigrants; they have lost their lands and their social structure, and have become inextricably involved with the European civilization. Forced into industrial and farm life, nothing remains of their old society; they have, however, so far responded to the new conditions, that many of them have proved themselves capable

citizens, as cultivators and as skilled workers. While there have been some lapses into Mohammedanism, almost all these coloured people may be classed as Christians. Most of them are attached to the Dutch Reformed Church; they have not equal status with the Europeans, however, but they have their own congregations which are ministered to by Dutch or coloured clergymen. Their old language has disappeared; Afrikaanz has become their common tongue. In the Cape Province they enjoy full political rights, and they have adopted the ways of European civilization. What rights and position they have to-day have been won for them, through long years of strenuous fight, by the missionaries, and especially by that great statesman, Dr. Philip, more maligned than most advocates of the oppressed, and now successfully vindicated by Professor MacMillan's great book on the *History of the Colour Question in South Africa.*

The four million Bantu who are to be found in the Union, and come of more virile stock, have been more successful in preserving their individuality and their languages. But little of their old tribal society remains to-day as it was fifty years ago. About two millions are still to be found living the tribal life, with some of the old loyalties. A million and a half live and work on European farms, or in their own locations, and the remaining half million have abandoned altogether the old communal life, and are to be found on the fringes of European towns, acting as skilled and semi-skilled workers to the Europeans, and also as teachers and ministers, editors and doctors, although, as the latter class only numbers five souls, it can only be mentioned, not for its numerical proportion to the population, but for the promise which it gives of what may yet be.

This whole Bantu population would be roughly divided by the colonist into two classes, the civilized and the uncivilized native, and the preference is usually given to the uncivilized native as a more trustworthy man. But the names given to distinguish them are wrong. What is really meant is the distinction between the tribal and the

detribalized native ; and this distinction is vital. Among the detribalized Africans will be found all the most progressive people in the Union. These are men who have absorbed the principles and inspirations of Christianity, and in them have found new safeguards and incentives to progress. They have passed out of communal life, finding its implications too great a drag upon progress, and they follow after greater individualism, and larger political rights. Their civilization is genuinely western. But with them there is a great multitude which has broken away from the restraints and safeguards of the old tribal life, and has found little or nothing to take its place.

Under the old society the two great guardians of social morality were religious faith and social loyalties. The faith might be very primitive, amounting to little more than magical dread ; but it was very effective ; for the African recognized that " magic " was an unerring detective, and an uncompromizing judge. The poison ordeal and the " smelling out " of the medicine man were infallible, and, even without these, calamities were the sure result of any breach of the social order. So, also, where a village or tribal community existed, it held each member by certain loyalties to the whole society. A thief or an adulterer became an outcast. No locks were necessary to protect household property, when social cohesion drove the social enemy from their midst. When contact with civilization smashes up the old faith, and congeries of independent units have no social cohesion or loyalties, the two main safeguards of morality are removed, and the detribalized location natives are left moral derelicts on a very stormy sea.

Where the tribal society retains something of its old form, the loyalties remain, and the religious faith has a better chance of being replaced, not by scepticism, but by a new and better faith. At the same time, there remain great barriers to the individual acceptance of the Christian religion ; for the community thinks and acts as a unit ; and it is only when a stronger personality appears in the native society, who is able to break away from the

traditional attitudes, when one man identifies himself with Christianity, then the tendency is for him to bring with him, as in a landslide, all the society that is associated with him. That is why the missionary so often finds that one important man's conversion leads to a large number of his friends following him into the profession of faith, for real or for superficial reasons.

The Christian forces which work to-day for the regeneration of South Africa are very numerous. Owing to a lack of co-ordination, and even of missionary comity, the interest of Christian people of Europe and America in South Africa has become an embarrassment. Natal, especially, has more missionary societies working there than is quite good for successful work. Over many parts of the Union it is common to find one territory occupied by several Christian societies which are almost identical in aim and in faith, but which retain a denominational loyalty so strict as to limit seriously the operations of a sister society. There is grave and pressing need for a readjustment of spheres of work, if waste, and worse than waste, are to be eliminated.

One effect of this overlapping is that denominationalism has become stereotyped in South Africa, and the ecclesiasticism of Europe has been superimposed on the new Christianity of Africa to a dangerous extent. The African has imitated our divisions gloriously, by going one better. In Johannesburg, there are said to be no less than a hundred and twenty-one denominations among the Christian Africans. In the location at Bloemfontein, if I remember rightly, I was told there are over twenty Christian sects. How much this weakens Christian testimony, and handicaps evangelism must be patent to any practical person. My own conviction is that one of the greatest hindrances to Christian reunion in South Africa comes from the fact that the native Church has become part of the European communion that has sent its missionaries into the field. And reunion can only be effected when the mother Church in Europe and America is willing to say to its African members: "We are willing

to set you free that you may create a larger united African Church."

But this European denominationalism has been multiplied by the growth of national self-consciousness in Africa. This legitimate, and much-to-be-desired consciousness, unfortunately took its first form in a rebellion against European dominance, and was called the Ethiopian Movement. The separatist tendency has increased with the years, for those who rebelled against European dominance have next rebelled against authority within their own Ethiopian Churches, and sect after sect has sprung up. It is a distressing feature of this multiplication that none of the new denominations seem to have sprung up from some fresh interpretation of doctrine, or from some awakened need for new emphasis on a forgotten truth, but many have arisen on questions of discipline, especially those connected with moral conduct. It is sad that few of the new sects grow through evangelism of the heathen, but rather through accretions from dissatisfied members of other bodies.

In spite of these discouragements, the missionary societies continue their work with unabated zeal. Possibly the number of European missionaries is decreasing, for their places are being taken by trained African leaders. But the definition of the contribution that European and American Christianity must make to the Christian enrichment of Africa is becoming a little clearer. It is taking more the form of institutional work for the training of teachers, ministers, skilled artizans, etc. In such institutions, South Africa is very rich, and names such as Lovedale, Blythswood, Amanzimtote, Kheiskama Hoek, Healdtown, Tiger Kloof, are well known.

Recently all this preparation of leaders has found its climax in the formation of a University College for Africans at Fort Hare, near Lovedale, which, though it is only in its early stages, promises to provide for South Africa a training for professional men who shall prepare a new Africa for the future.

The increasing power of the Africans to help themselves does not mean that the day has come for the withdrawal of European missionaries from South Africa. The very acute situation which is arising rather demands that more and more friendly co-operation be given by the Christian Churches of Europe and America. For, while the greater part of the native population is still heathen, requiring more thorough and effective evangelism, the whole population is passing from crisis to crisis, through the pressure of western life upon them. Land hunger, through the alienation of great tracts of land by Europeans, oppressive legislation harassing the movements of the natives, limiting their opportunity for engaging in skilled or semi-skilled industry, heavier and yet heavier taxation on a people who are not paid sufficient wages to maintain a decent standard of comfort, and suggested alterations in and curtailments of political rights that have been won for them, all tend to create dark suspicions and fears. Africa requires not only Europeans who are zealous for her evangelization, but also more and more Europeans who will stand by her as friends to encourage and help her through these dark days; making Africans feel that between white and black there is no antagonism, but rather a spirit of Christian co-operation. This the Christian Church can give, and, in giving it, will help to save the future.

The Anglicans have an Ethiopian order within their body, which gives opportunity to the African national self-consciousness to express itself. Now the Presbyterians have boldly formed the "Bantu Presbyterian Church," which is controlled by the people themselves, with the friendly advice of the missionaries. The limits of this paper only allow me to indicate some of the positions, and the efforts that are being made to consolidate for Christ those positions. And all one may say of these two experiments is that they are being watched with sympathetic interest by some, and with considerable anxiety by others.

Hopeful Movements in Europe

"HAVE we lost our way?" is the title of a recent series of articles in the *British Weekly* in which the writer, among other things, dwells on the lack of certainty shown by some English preachers, and their consequent inability to satisfy the "hungry sheep who look up and are not fed." There is a great deal of truth in this criticism, but, in spite of appearances, life is stirring under the surface. Movements for prayer in Great Britain are increasing quietly and steadily in a most remarkable way. Those who are behind the scenes are convinced that "the Spirit of God is moving in the Church in a way which is without parallel in this generation." The same spirit is abroad in many of the countries of Europe. Both in France and in Germany there is a new and growing emphasis on the need for greater reality in worship, for a deeper life of prayer and for simplicity of life. One of the most encouraging signs in France is the Protestant "Third Order," known as the *Veilleurs*, a movement which is "both an awakening and a reform, working for holiness by most silent and obscure methods, through spiritual discipline—in communion with the universal Church." The Belgian paper, *Irénikon*, issued by the *Moines de l'Union des Eglises*, which is being read with great interest in England, reveals the uprising of a new spirit of fraternal love towards other Christians.

Turning to South-Eastern Europe, we find that Bulgaria is full of desire, open and eager for spiritual life—"it is a time for sowing," is the expression used by a devout Orthodox layman. In the Ukraine an evangelical revival is going on, and in Serbia there is an awakening within the Orthodox Church. From Roumania comes the news of sustained and increasing interest in religion. At a recent gathering of Orthodox priests from all over the country, an *Association of Priests' Wives* was formed, with the aim of helping these women to stand by their husbands in the work of the Church. Those who know the present condition of affairs in Roumania realize how great an advance this indicates. Religious lectures are being given everywhere, and a leading newspaper, the *Universul*, has weekly articles on religious topics. This new spirit reveals itself also in other ways. For instance, in a certain city in Greece, during the recent Macedonian agitation when national feeling was running high, a Greek lady who had begun to work for the Y.W.C.A. confessed that a great change had come over her. "As a Greek patriot," she said, "I ought to have been making hate in the girls' hearts, but now I cannot do it."

It is, however, to Russia that we turn for the clearest evidence of new life. Under the pressure of an intense struggle involving

great suffering, the Church in Russia — both Orthodox and Evangelical—is experiencing nothing less than "a renewal of primitive Christianity." The evangelical movement is spreading chiefly in the Caucasus, in Southern Russia and in Siberia. The Orthodox Church counts the accessions to the ranks of believing Christians by millions during the last few years. The suffering Church in Russia is convinced that "life will triumph, since life has entered into Humanity through Christ, and His life will prevail both in life and in death."

The Struggle for the Soul of the Russian People

NICHOLAS ARSENIEW

THAT is the significance of the events which are going on in Russia to-day. This struggle is more important than all the political and social events; it underlies them, it is the background against which they are developing, it is the ultimate meaning of all that which is on the surface.

Never, in any other country, has there been made such an attempt to set up a new standard of life which excludes and eradicates completely from the minds of men the notion of God, of a Divine Power, reigning over us, and of a moral law, which is compulsory, and which is to be obeyed. Bolshevism is not confined to political and social schemes and endeavours—it is a hatred against God and religion in all its forms. The Bolshevists themselves confess it and, in fact, they emphasize this on every possible occasion. They lay great emphasis upon it; it is the core, the vital centre, the substance of the whole trend of Bolshevism; it is its foundation, its aim, its ultimate outlook. Its object is to implant this denial of all religion, of all higher powers, into the heart of the people. This explains their tremendous anti-religious propaganda, quite unparalleled in the history of the world, with its countless publications (about fifteen hundred titles of anti-religious books and pamphlets, published in

the space of a few years, in several hundred million copies), with its numberless posters, pictures, lectures and public entertainments of every kind (including blasphemous processions and plays) which aim at pouring scorn upon religion, and especially upon Christianity, in its most sacred and fundamental beliefs. This explains the religious persecution, especially of the Orthodox Church, which continues with great force in Soviet Russia up to the present day. The great majority of the bishops are still in prison (at the end of last summer that number amounted to about a hundred and fifty). Two letters which have been lately received from Russia (through Finland) picture what they have to endure. In one of these an aged bishop, exiled to the extreme north of European Russia, writes the following words: "When I arrived at —— the condition of my life was desperate. We were drilled in the military fashion, for whole hours daily we had to undergo a course of shouting and of greeting people; two wild C.L.Y. (Communist League of Youth, in Russian 'Komsomol') men commanded us. Oaths of the most lewd and execrable kind were the invariable adjunct of these commands. I was quartered in a barrack where the congestion of people was indescribable. I had to sleep only on my elbow, and side by side with me, almost naked, lay criminals of the worst sort who were being devoured by lice. I need hardly speak of the conditions to which the rest of our life was subjected there. Water was brought to this spot in carriages from the town, and for days and even for weeks we never had any hot water. In a word, the worst prison is a palace compared with this place! Three times a day one had literally to shake the lice off one's underclothing. Owing to parasite bites, I scratched the whole of my skin till it bled. They led us to the bathing-hut and gave us each a bowl of bitterly salt sea water, which made my hair stick. From 6 a.m. we were set to perform the most trying kind of hard labour, and I had a full share of every conceivable form of it. . . ."

There are, of course, fewer executions in Soviet Russia at the present day than during the first five years of Soviet

rule (about eight thousand clergy—priests and monks—were executed by the Bolshevists during those first five years), but the sufferings and hardships are still very great. Persecution has changed its method, but it is still vigorous, unrelenting, merciless, and perhaps even more systematic. Bishops and priests are seized and separated from their flocks. During the last year alone, thirty-five bishops have been sent into exile from Moscow, and fourteen from Kiev. It is illegal to teach religion to anyone under eighteen years of age ; all the religious schools, theological colleges, and academies of the Orthodox Church are, of course, suppressed. The facts could be multiplied indefinitely.

But the more radical the atheism and the fiercer the persecution, the more radical is the manifestation of the faith. With the whole of its force the faith of the Church clings to and lays stress on that which is the most paradoxical, the most incredible, the most inacceptable for the human mind, of all her dogmas, but which is at the same time the core and the foundation of the whole faith, the centre of her contemplation, the source of her spiritual strength—the Resurrection of Christ. The persecuted Church of Russia feels the power of the Risen Lord. In all ages the belief in the Risen One has been the central belief of the Orthodox Church, as it was the basis and the essence of the preaching of the apostles : the revelation of Eternal Life ! With the Resurrection of Christ, Christianity stands or falls. "If Christ hath not been raised, then is our preaching vain ; our faith also is vain. But now hath Christ been raised from the dead, the first-fruits of them that are asleep," so writes Paul to the Corinthians. "God gave unto us Eternal Life, and this Life is in His Son" (I. John v. 11). That faith constitutes the inspiring centre of the whole outlook of the Orthodox Church. She concentrates her eyes upon it, she gazes at it with wonder, fervour and exaltation. Throughout the whole year this—together with the mystery of the Cross—is the main subject of her contemplation, her joy, her thanksgiving and worship, and especially at the feast of

Easter. "We sing the slaying of death, the destruction of hell, the dawn of a new life, of life eternal." "Christ is risen from the dead, for by death He overcame death and gave life to them that were in the grave." "Come let us drink from the new fountain that springeth forth, not from the barren rock, but from the grave of the Saviour, a well of water springing up unto eternal life." "To-day every creature rejoiceth and shouteth with joy; for Christ is risen, and hell is bound."

It is, as we see, only natural that the persecuted Church of Russia should find her support and her moral comfort in that which is the inspiring centre of her whole life and love, of her faith and hope. But she does not merely cling to that most sacred heritage which she has received from her fathers and forefathers, and which she must hand on to future generations—to her has been given a *renewed experience* of the Resurrection of the Lord. Not, of course, in the sense of the discovery of some new article of faith, but rather, she has received the gift of a revived experience of the first ages of Christianity. The strength and the power of the Lord and the fullness of His grace and of His revealed life light up trials and tribulations. The treasure is borne in earthen vessels, and it shines through them. Persecuted Russian Christians have learned to attach a new, deeply felt experience to the words of the apostle: "We are dying and behold, we live . . sorrowful, yet always rejoicing . . . we are pursued, but not forsaken, smitten down, yet not destroyed; always bearing about in the body the dying of Jesus that the life also of Jesus may be manifested in our mortal flesh."

A breath of primitive Christianity is going through the Russian Church. Are we not reminded of primitive Christian times, when we see how confessors of the faith are confined in prisons, while the faithful bring them gifts—food and clothes—in order to help them through their prison life in Soviet Russia, with its terrible privations? Or when we hear that, as there are now no theological colleges for the training of the clergy, "prisons are now our theological colleges: to have suffered for

the faith is now the best preparation for the service of the Church" ; is that not akin to the spirit of primitive Christianity ? Priests are ordained mostly from among the ranks of educated people of mature age—from doctors, professors, engineers and lawyers. So that confession of faith in the midst of tribulation is the seal of a mature well-considered decision. Or, again, it seems like an echo of the words of St. Paul, who, though fettered and imprisoned, feels himself intimately united to his beloved Philippians, when we hear the words of the letter of a bishop, torn from his flock and exiled three degrees of latitude north of the Arctic Circle, in the extreme north of Siberia. He is still closely united to them. "When," he writes, "during the celebration of the Eucharist, I make the sign of the Cross in four directions, then I have in spirit before my eyes my whole flock, all my beloved ones, you all and the whole world."

Especially eloquent is the following little story from Soviet Russia, as a testimony to the sense of joyful exultation in the Risen Lord. There are several versions of this story, slightly differing from each other ; it seems to be quite true ; at any rate it is in the highest degree characteristic of the religious feeling in Russia now-a-days. It is said to have occurred about four years ago.

In a large public assembly hall in Moscow, a public lecture was given by Comrade Lunatcharsky, the Bolshevist Commissioner for Popular Education, attacking faith in God. This "obsolete faith," he said, "was a remainder of the capitalist structure of society, but it is now completely overthrown ; it was easy to prove its uselessness." The lecturer was so pleased with his performance that, feeling complete confidence in himself after he had finished, he allowed a discussion to take place on his subject, but with the stipulation that no speaker was to speak for more than five minutes. Anyone who wished to address the meeting could give in his name. A young priest came forward, a young man with a closely cropped beard, looking rather shy and awkward—a typical village priest. Lunatcharsky looked down at him with contempt :

"Remember, not more than five minutes." "Yes, certainly, I won't be long." The priest then mounted the platform and addressed his audience: "Brothers and sisters: *Christos woskresse!*—Christ is risen!" (The solemn Easter greeting exchanged by all on Easter night.) And, as one man, the whole audience answered: "The Lord is risen indeed!" (the usual reply). "I have finished. I have no more to say," said the priest. The meeting was at once closed. The lecture of Comrade Lunatcharsky was a failure.

This story is characteristic; for, in these confident words of the Easter greeting: "Christ is risen! Yes, the Lord is risen indeed!" lies the whole essence of the Eastern Church's faith.*

Exultation in the Risen Lord, the affirmation of His might and victory shown in His power to destroy death, the breaking through of Eternal Life, of a new era, of a new period in the history of the whole cosmos, which has begun with the resurrection of Christ (for this Resurrection of Christ is the seed of Life Eternal, planted in the life of this world, the hope of the future regeneration of the whole creation), this exultation in the power of the Risen Lord, which cannot be controlled and checked by the power of death, corruption and evil (which has now got externally the upper hand in Soviet Russia), this experience is the fundamental, characteristic feature of the new expansion and deepening of religious life in Russia. In trial and suffering the essence of this faith has been manifested. And one thing more has been manifested: the organic nature of the Church. They can try to separate the shepherds from the faithful ones, they can send bishops into exile, but the tie, the bond between these, endures. We have seen how the bishop who dwells three degrees of latitude north of the Arctic Circle, feels himself united in prayer with the rest of the Church. And, as a complement to this, may serve another most remarkable letter from the south of Russia, written in the beginning of this

* Quoted from my book, "Mysticism and the Eastern Church." London, 1926. Student Christian Movement.

year: in it the whole body of the faithful is described as the keeper, the guardian of the faith.

The Church of Russia shares the sufferings, the Cross of her Saviour; and she feels too the foreshadowing of His glory. The struggle is hard, especially if we consider that whole generations of children are violently deprived of religious nourishment and inoculated with atheism. That is the great, the most grave danger: whole generations of young people are systematically deprived of religious sustenance. For that we must with all our hearts, with all the tension of our spirits, with all our might, pray God and try and work to the end, that this state of things should end *as soon as possible*—to-morrow, if possible, or even to-night. And we must understand that from the issue of this struggle, which develops itself around the soul of the people of Russia—for God or against God—depends the whole of its future destiny.

But it touches not only the people of Russia; it is of the greatest importance for all nations, especially for all branches of Christianity. Not only in the sense that *tua resagitur*—that it is the struggle with a common foe, with the aggressive might of atheism. But except that (for this is true, of course) in a still deeper and higher meaning: the Church of Russia has had anew the fundamental experience which is the basis and the essence of all our Christian faith and our Christian preaching—of the might of the Living, of the Risen Lord—and renewed experience of the fundamental fact of the Gospel, of the "good tidings" brought to the world, this keen, overwhelming, overpowering sense of His life triumphant, akin to the great uplifting of hearts in the preaching of the apostles, is perhaps the great contribution that the suffering Church of Russia can make to-day to the modern Christian world.

It is nothing new, of course, but it is always new, inasmuch as it renews us. For in His overpowering Life, which has been revealed to us ("We *have seen* His glory," cries the apostle), we all are rooted: that is the foundation and the essence of Christianity.

The Problem of the Jew

J. Howard Adeney

THE Mission Field has many difficult problems to solve, but admittedly the Jewish problem is one of the hardest of all. For hundreds of years the majority of the Jews have been living, not in far distant heathen lands, but in the midst of the Christian peoples of the world, and yet they are unconverted. To-day the problem has entered upon a new phase. For centuries the greater part of this people was concentrated in the old kingdom of Poland and the adjacent countries. The limitations of the Ghetto, constant ill-treatment and occasional massacre kept their numbers down and fenced them off almost as effectively as if they had been on a South Sea island. To-day their numbers are increasing, the most conservative estimates give fifteen millions, and there may well be some millions more. They are scattered as never before. The Russian Jew has fled to Siberia, China and Japan in the East. He has emigrated to the West, and there is not a country in Europe which has not its additional contingent of refugee Russian Jews. Central Africa has its quota of Jews. In South Africa, Johannesburg has been christened Jewburg. In the most unlikely places in Central America the Jew follows the quest for precious stones or gold. Large numbers have gone to South America and Canada, either to colonize or in the hope of reaching the United States from there. New York has now the largest and richest Jewry in the world, and the United States has the largest number of Jews of any one country. Persia, Irak, India—there is scarcely a country on the face of the globe which has not its contingent of Jews.

The Jew is wielding an influence in finance and commerce and journalism as never before; indeed, in Eastern Europe, the Jew is the dominant factor in the financial and commercial world. His influence on the fortunes of Russia has been far-reaching. Through his international

connections he makes his power felt at any given point, whether it be in finance or commerce or in drawing attention to the sufferings of any one section of the race. There are the beginnings, though for the moment but small, of a Jewish State in Palestine fraught with great possibilities for the future.

Here is a people living in every land, speaking the languages of all the peoples of the world, claiming citizenship in every State and accommodating itself to the habits and customs of every race, and yet, living its own separate life, and refusing to lose itself in the world around. Here and there a branch is lopped off by inter-marriage or by the adoption of the dominant faith, but the main body remains the same, quivering under the blows rained upon it, cringing as the storm passes over it, but proudly raising its head again as soon as it is past. Is there any other people to compare with it in the whole wide world ?

Historically, it is the people which has been used to give to the world its highest conceptions of truth and righteousness. The Law of Moses, the Psalms of David, and the Words of the Prophets are the basis of our common heritage of belief. And yet there Israel has stood for centuries, a melancholy picture of arrested growth, the empty page between the Old Testament and the New. The pure truths of revelation have been overgrown and choked by the ill-weed of a life-strangling tradition. She has stood under the very shadow of the Church, but outside its pale. She has held fast to her age-long refusal to accept the Christ. To-day the younger generation, bursting out from the confines of the Ghetto, is greedily seizing the opportunity to learn anything and everything that comes in its way. Tradition, custom, superstition, faith, everything is in danger of being cast overboard, and the rampant, blatant, aggressive, godless communist is its extreme manifestation. The Jewish boy, who used to be taught only the Books of Moses and Commentaries on them in Hebrew and Yiddish, is now being trained in modern schools with very little, if any, religious teaching. The result is the materialistic, pleasure-loving, growingly

immoral, careless man of the earth, who is dead to all higher things.

There is a better type vainly trying to create a modern Judaism, adapted to the present age, assimilating everything as far as ever it dare, boldly claiming Jesus as its own and borrowing the ethics of the Christian Faith as far as it suits its ideals. It is virtually Unitarianism in a Jewish garment, dreaming impossible dreams of a world mission, and welcoming every declension of Christianity from a belief in a Divine Christ as a victory for its principles, a ready adept of the most advanced and destructive of modern criticism, whether it concerns the Old Testament or the New.

These are the extremes. In the centre there is still the sober, steady Jew, who holds on with tenacious grip to the traditions of the Fathers, struggling hard for a losing cause, content with the practice of old-time charity and good works, trying to persuade himself that all the flood of new light which the teaching of Christ has brought, is to be found within the pages of the Old Testament and the Talmud, and rejecting vigorously the suggestion that he has any need of Christ.

Beyond that, again, are the Jewish masses still living in old-time surroundings, shut off from the world, though even there the mutterings of the coming storm are to be heard. Long-bearded, long-locked, clothed in the long garments of yesterday's bondage and to-day's holiness, they hold passionately to the old customs, mistaking punctilious ceremonialism for true piety, indignantly refusing to defile their hands with a New Testament, or to utter the Name of the Crucified One. The following illustration shows to what extremes they will go: A Jewish friend of mine had as a fellow prisoner in Siberia a Jewish soldier, who through all the strenuous life of two years on the Russian front and three years of prison existence refused to eat bread, lest it should have been baked in unclean vessels. He refused even to eat Passover cakes, sent by the local Jewish community, because they were too lax in their ways, and therefore could not be trusted to make

ceremonially pure "Matzoth." For five long years he lived on potatoes and what vegetables he could get, with an occasional egg. What devotion, but what a conception of the Eternal Father! And through it all there goes a passionate nationalism—all Israel are brethren, and white or black or brown, atheist or Talmudist, rich beyond the dreams of avarice, or poor with a poverty which has no equal, all are one, and there is nothing which severs a Jew from this unique community save Christian baptism. The Zionist proudly raises his head, and proclaims that his redemption is nigh, that the work of his own hands will rescue him from the age-long servitude in which he has suffered. Young men and young women, workman and clerk and student, toil together to satisfy the needs of the soul with a marvellous devotion to a national ideal. All over the world groups of the youth of to-day are learning assiduously the old language of the Hebrew Prophets, and practising its use in the hope of taking part in the national rebirth in the home of their Fathers. A new Israel is being evolved before our eyes.

Our problem is how to present Christ to this people in such a way that they shall go back on their age-long refusal of Him, and cast away their often only too well grounded prejudices against Christianity. No Mission in the wide world has anything to compare with it, no problem is so unique. For the most part, this people has been living generation after generation in direct contact with the Christian Churches, and in the midst of Christian peoples. Long ago they ought to have been won for Christ by the Churches amongst whom they live. Why is it, then, that it has not been so? The root of the matter doubtless lies in the same reasons which led their forefathers to reject Christ in His day—their false conception of the Messiah's mission, their refusal to accept the wider revelation of the Godhead in the Trinity, their unwillingness to yield their place as the sole depositary of Divine Truth to the Gentiles, and their inability to grasp the temporary character of the Law and the teachings of the Old Testament. But apart from this fundamental

difficulty, the attitude of the Christian Churches and peoples has had much to do with it. How often our colporteurs hear the remark: "If all Christians were like so and so," naming a true Christian of blameless life, "we Jews would soon become Christians." In the past the Jew has lived almost entirely, and to-day the greater majority still live, in lands where the chief, if not the only representation of Christ, was, and is, one under the form of statue and picture, to which an ignorant peasantry accords almost divine honours. To the Jew it seems rank idolatry, and he turns away in disgust and righteous indignation. Still more do the lives of the Christians around him repel him.

What respect can the Jew, with his great devotion to learning, have for the ignorant people of his village. The observant Jew has upon his shelf volume upon volume of commentary, with, perhaps, that great compendium of Jewish theological learning, the Talmud, while even the priest very probably has not even a Bible and nothing but his service books in the Church, which he may, or may not, understand. The peasant cannot even read and is as dull as his patient oxen. The lives of both priest and people centre too often about the village inn, and their free hours are spent in drinking. In the towns the lives of the priests are so utterly wanting in spirituality, if they do not cause open scandal, and the moral standard of the laity is sadly low. On every hand the Jew sees an almost entire divorce between morality and religion. Among the educated classes he finds rank unbelief, and among the lower classes superstition and ceremonialism, coupled with a coarse brutality, due to over-indulgence in the favourite form of strong drink. His own standard of morality is higher, and his sins are not those of the brutal type due to lack of abstinence. He naturally reasons that though his own religion may be ceremonial and full of superstition, still there is no ground for changing it for another of the same type, which, so far as he can see, offers him no moral advantage. Neither priest nor layman makes any effort

to explain to him the meaning of the Christian Faith, and no one shows any anxiety about his soul. He only hears unkind criticism of his religious customs. A priest in Roumania, who lately dared to enter a Jewish synagogue and speak there, was severely taken to task by his fellow member of Parliament for doing a thing so unworthy of a Christian priest. The only baptisms of which he hears are of such a nature as to fill him either with disgust or bitter hatred for the apostate. In these cases there is no question of conviction; it is simply marriage or position which is the motive. He knows that there has been no demand for real conviction or change of life.

More than all, the active hatred which is shown towards him, makes it impossible for him to accept the faith of those who live so palpably contrary to the precepts of the Founder of Christianity. Anti-Semitism, doubtless, has its roots in race difference first of all, and then in jealousy of that success of the Jew, which is due to his superior education and outstanding commercial ability. Where religion and nationality are so confused as in Eastern lands, to refuse to adopt the dominant religion is construed as a danger to national unity. The Jewish Faith certainly does create a great difficulty by its exclusiveness, and by its Old Testament conception of Israel as the one chosen people, with the consequent pride which this engenders if wrongly understood. The difficulty from the missionary point of view is the political use made of Anti-Semitism and the ecclesiastical patronage granted to it. The argument is an easy one: "If we do not do something, these Jews will rule over us and rob us of all we possess. Therefore, we must keep them down somehow."

The methods used, however, are totally contrary to the tenets of the Christian Faith, and they are carried out by those who are recognized as good Christians. There is the pogrom, the stirring up of the ignorant peasantry, till they fall upon the Jew. Then there is the letting loose of irresponsible young students to maltreat peaceable Jewish citizens in the streets, to break shop windows and to go through the trains throwing out the Jews or beating

them with their sticks. There is the failure to punish those who do such things. In Roumania, the murderer of the Prefect of an important university town was acquitted by the jury. This Prefect had dared to mete out even-handed justice to Jew and student alike. The first trial was the occasion of a general demonstration against the Jew by students drafted into the town where it was held, windows were broken, synagogues entered, and Jews were beaten. In the second trial in another town, the jury was much too frightened to convict. The man was afterwards accorded a sort of national reception on the occasion of his wedding in the first-mentioned town. His father is now a prominent member of Parliament of the party which, headed by a University professor, runs a violent propaganda against the Jew, and which was doing its best to stir up the peasantry to deeds of violence against the Jew.

There was the "Numerus Clausus," that is, the rule by which students were to be admitted to the University in proportion to the number of their race in the general population. The application of this rule was demanded, lest the intellectual life of the country should be dominated by the Jew, and the professions over-run to the exclusion of the non-Jew. The Jew, who is by necessity a denizen of the town, and is educated, produces a much larger proportion of students than the agricultural population. For political reasons this rule has not been conceded in this land, but there are other methods of applying it. Students who are known to be Jewish are simply failed in the entrance examination, whatever standard they may have reached. Impossible questions put in the viva-voce examination always make this possible. Then the students take the law into their own hands and simply exclude the Jewish students by force from the lectures. Gangs of Anti-Semitic students waylay and beat the Jewish students on their way home if they dare to come to the lectures. Any retaliation on the part of the Jews is severely punished.

All this activity is, of course, political and economic,

and would not so much affect the question if it were not that the aggressors call themselves Christians. They are as good or bad Christians as the rest of the inhabitants, and instead of being condemned by the Church, they are blessed by it. The sign of the party is the Svastika, or Hakenkreuz, of Germany. However pagan its origin may be, it is still looked upon as a cross, and under the cross is written up on many a wall, "Down with the Jew." The banners of the Anti-Semitic League, officially entitled "The Christian League of National Defence," are blessed in Church. In one city the students proceeded from the Church to the Archbishop's palace, where they were entertained. They then went out and broke the windows of the Jewish shops, and maltreated the Jews whom they met. On their way home by train, they ill-treated the Jews at every station at which they stopped. After this sort of thing, how can the Jew do otherwise than abhor the very name of Christian? At the best he says he does not want a religion whose followers act in a manner so diametrically opposite to the teachings of the Christ who taught them to love their enemies. In one form or another this kind of thing has been going on for centuries in Eastern Europe. The Jew knows by instinct that the man who is called a Christian does not love him either with human love or with the love of Christ, which loves the unlovable. Unfortunately, the Jew who does accept Christ finds that the Christian of the Churches views him with suspicion and dislike. It is true the race difference persists, and in the convert many a trace of the old life and thought continues. But the love of Christ should triumph over this.

Is there any sign of a change in the attitude of the Jew to Christ? There is without a doubt a growing readiness on the part of the Jew to hear about Christ. The motive may be in many cases merely curiosity to know what these Christians teach, a curiosity equally displayed in a desire to know what the Bolsheviks teach, but it is there, and it provides a point of contact. There is an ever-increasing number of Jews who have read a good deal of the New

Testament, and there is a growing willingness to recognize Christ as a good man, a teacher of lofty morality. It is at least something to go upon. There are numbers who publicly or privately acknowledge the full claim of Christ. In passing, let it be said that the numbers often quoted in support of that statement are misleading. Many tens of thousands of Jews have entered the Christian Churches since the War, but their motive in very many cases has been no better than that of the Maranos, the Jews who became Christians to save their lives under the Spanish Inquisition. These people become a danger to the Christian Church. Many have gone back to Judaism on the relaxation of the pressure. All too few have had adequate instruction, and all too many are what they were before, indifferent Jews, but now with a Christian name. They are a hindrance, for the Jew rightly looks upon them as traitors to their Faith and to their race. "They have saved their skins at the price of the sale of their souls," is his way of putting it. He naturally criticizes Churches, which are willing to accept such converts and make profit out of them. Jewish nationalism rises in protest against such a proceeding. The Jew who has cast off his Jewish name and become a bitter enemy of his race is all too well-known in these lands. He is anxious to efface his connection with his race and adopt the Anti-Semitism of his new masters, who inwardly despise him, but outwardly support him and give him a position he could not get as a Jew. The cause of Christ suffers infinitely by this.

Those who have accepted Christ with all their hearts, and are trying to live the Christian life, are anxious, on the contrary, to identify themselves with their own people as never before. The establishment of the Hebrew Christian Alliances of America, England and Germany, leading up to the International Hebrew Christian Alliance, is a welcome sign of this tendency. These bodies form a growing witness to Jew and Gentile of the existence of a Jewish opinion, which is willing to accept Christ in His fullness. But we are still a long way from a national

acceptance of Christ, or even of the national acceptance of the Hebrew Christian as still a member of the race.

What more can be done? Is there a need of a "Christ of the Jewish Road?" Undoubtedly there is. The Jew is a Jew, whatever other citizenship he may have, and his thought is Semitic. He can see the accretions which have gathered round Christianity in a way we cannot. The Christ is his, bone of his bone, flesh of his flesh, and he would interpret Him himself, and his interpretation should appeal to the Jew in a way the Gentile one cannot. The difficulty is that the descendant of the Jewish convert, in the second or third generation, disappears in the Christian Church. The numbers in one given place are mostly too few for them to maintain their national purity. They find Gentile Christian wives, and, cast out by their own people, their children gravitate to their Gentile Christian relations. This rouses the spirit of opposition in the Jewish nationalist, whether religious or non-religious. He cannot rise to the point of striving to save the race from disintegration by trying to maintain the Jewish Christians as members of the race, giving them a place in his organization and a corner in his burial ground. He may recognize theoretically that in a Jewish State, room will have to be found for the Hebrew Christian, but at present baptism excludes from the Jewish comity. The Jewish Nationalist fears the possibility of penetration from within, and an eventual national acceptance of Christ. He believes that this would spell death to his national existence. The question is whether his fear is justified or not.

The Armenian maintains a separate existence in spite of being a Christian, but then he has his national language and his own form of Church life. The Jew has no national language in use outside of Palestine. Yiddish is a kind of common tongue for a very large number of Jews, but there are also the Spanish-speaking Jews. The number of those who know very little or absolutely nothing of Yiddish is increasing. One solution of the problem might be found in the establishment in Palestine of a Hebrew Christian

community with Hebrew as its language. It would need much backing at first, for the Hebrew Christian world is not rich; so many have had to leave all for Christ. There would be intense opposition to reckon with also; every effort would be made to crush it out of existence. A colony would be far too risky an experiment, but backing for those who set up in business in one way or another would need to be forthcoming. Each member would then persistently and patiently endeavour to show his love for his race and claim to take his full share in Jewish national life.

The form of Church life would be left to the Hebrew Christians to work out. At first, and perhaps for a long time, nothing more would be possible than a Hebrew Christian Alliance on the broadest lines, incorporating members of all the Churches to which Hebrew Christians may belong in Palestine. The centre of the International Hebrew Christian Alliance would be in Jerusalem. Thus, there could grow up a Hebrew Christian community, increased from time to time by the immigration of Hebrew Christians from other lands. It would be there for the day when the National Home would develop into the Jewish State. A Jew would no longer need to lose his contact with his race on becoming a Christian. One great hindrance to the acceptance of Christ would be rolled away, and the way cleared for a national acceptance of Christ. The Hebrew Christian would present a Jewish Christ to his own brethren, not the Christ of the persecuting Gentiles, nor the Christ of the Eastern Churches with their oppressive weight of tradition, but the Christ, the Redeemer and Elder Brother, in the land of His birth and in His Jewish surroundings.

Meanwhile can anything be done to strengthen the Christian appeal to the Jew? Let the hand of Christian love be extended to the Hebrew Christians without a trace of suspicion or patronage, and if they have weaknesses, let loving effort be made to help them out of them. Let them be encouraged to get together in Hebrew Christian Alliances, and especially those who are not

pastors and missionaries, to encourage one another and to work out a truly Jewish presentation of Christ to their brethren. Let Hebrew Christians be encouraged to emigrate to Palestine, and let due provision for the maintenance there be made, not as indigent members of the community, but as useful citizens.

The Churches in Western lands must be stirred up to work adequately among the Jews in their midst. It is to be hoped that the Conferences held in Budapest and Warsaw, with their clear call to the Churches, will help towards this. In those lands where the Christian Churches fail to present a true picture of Christianity to the Jew, let the Protestant Churches give the Jew a reasonable opportunity of knowing what Christianity really is. This is far from being the case to-day. In the great city of Vienna, with its four hundred thousand Jews, only two ladies and a professor in his spare time are working among them. In this land of Roumania, with close on a million Jews, there are only six missionaries at work, and the land is twice the size of England. In Poland, the home of many millions of Jews, workers are fewer still. Then there is great Russia with its millions of Jews and scarcely a single Mission. Let the Field be adequately surveyed, the existing Missions strengthened, and the empty places filled. Surely the Christian Church should make this the first charge on its missionary effort.

The Christian Churches must make it clear that their conception of Christian love is that of a love which can truly love the Jew, even if he seem to be unlovable or an enemy. Let something be done to raise the standard of Christian life in these Eastern Churches, and let the Jewish question be put before them in a Christian light. Protests against outrages are worse than useless. They only excite opposition and bitter hatred, which vents itself on the Jew at the first possible opportunity. The Christian Churches everywhere must guard against the rise of a non-Christian spirit in dealing with the Jew, whether it shows itself in hatred of the Jew, or in a failure to witness for Christ to the Jew, or in the lack of that

true Christian life which will show the Jew that Christ gives something more than he himself has. Let the Christian remember that his attitude to the Jew is in very deed the touchstone of the reality of that life. Finally, let the Churches ask themselves what judgment the Master will pass upon them in the Day of Judgment for their treatment of the Jew at their very doors.

The Trouble in the South Pacific

THE natives of the island of Malaita in the Solomons are redoubtable warriors, with a reputation for head hunting. The Samoans are the "aristocrats of the Pacific" who build Churches, support European missionaries, contribute £500 annually for the evangelization of India, China and Africa, and do not even forget the needs of Dr. Barnardo's Homes.

And yet both the "sweet Samoans" and the Malaita savages are in trouble. Troubles with native peoples which are often attributed to missionaries, will, on research, be found rather to be mixed up with questions concerning native labour, native land, or native tribal customs.

Malaitans who do not pay taxes could probably show good reason in tribal right why they should not do so; and if that section of them who are more immediately under the eye and hand of the Government do pay taxes, they, in consequence, participate in benefits which serve as compensations. European administrators can hardly escape infringing certain ancestral customs, if the path of progress is not to be indefinitely blocked.

A similar difficulty has arisen in Samoa through an attempt to change a long established custom of land tenure. When the New Zealand Government took over the country, the crown lands amounted to 76,000 acres, while natives held 854,000 acres, of which 350,000 acres were cultivable land. Every adult or child holds on an average ten acres, yet every man on an average cultivates but five acres; which means that a woman's ten acres, a child's ten acres and half of a man's ten acres are lying idle. The lands are grouped into areas each of which is owned by a "Matai," who gives individuals their share, and has a prescriptive right to a share of the communal harvests. All attempts to change this custom have been thwarted by the concerted action of the 3,520 Matais interested.

Says the Administrator, Major-General Richardson: "Samoa is a tropical country which must be principally developed by the natives, and I am convinced that the existing native land laws or customs will retard its development, and, therefore, in their own interests, as well as in the interests of the Territory, these laws should be changed. To change the system of land tenure will be by far the most difficult problem in Samoa."

The same problem arose in the Djebel Druze, in Syria, and Captain Carbillet, the Governor, without introducing legislation, let it be known that a peasant could secure a permanent land title by planting a piece of land with vines. In 1924 the peasants cleared and enclosed enough land to plant a million vine stocks! But the chiefs revolted, as might have been foreseen, and a bitter struggle with the French followed.

If native customs which bar progress have to be reformed, it must be done with clean hands, and without specious trickery.

The trickery practised upon the natives of the South Pacific under the guise of indentured labour, and the still more iniquitous "blackbirding" of former days, has left behind bitter recollections. The troubles in the Solomons and the distrust of white men—whether administrators or missionaries—by the natives of the islands, is a harvest which was sown years ago. The policy of land-grabbing, forced labour, heavy taxation, and the disintegration of tribal life in order to secure labour for European enterprises, has left a trail of misery in the South Pacific as it has on the African continent.

The impact of Christianity upon native culture, tribal customs and beliefs, will purify them and conserve what is of permanent good in them. Dr. Rivers, in his book "The Clash of Culture and Contact of Races," appears, however, to think otherwise, and his arguments and conclusions apply to the South Pacific as they do to Africa. What he does admit, however, is that contact between Europeans and natives was inevitable. That being so, it is to be expected that both in the domain of Government and of religion, clash will occur. To treat as sacrosanct, and as incapable of change, every form of native culture, will demand a similar judgment for obstructive tribal customs, connected with land tenure, and others of similar character. He holds that magic and sorcery, head hunting, slavery and polygamy, may be indispensable to the integrity of native culture. It may be replied that equally so are all obstructive tribal customs necessary to the integrity of tribal life.

The disturbing effects of proselytism, unsuitable modern education and mistaken missionary methods, against which Dr. Rivers declaims, may have little real relation to Christianity.

He holds that Christianity cannot raise the African or any other native to the culture level of the European. Neither does it claim to do so, but it does what it claims to do, and that is something better; it makes an African the best possible African.

Missionaries may have made mistakes, and their methods are by no one more drastically overhauled than by themselves.

But it remains true alike for administrator and missionary that: "The fear of the Lord is the beginning of Wisdom," and especially of that rare kind of wisdom which has given excellent results in dealing with child races.

Are the Churches Shaping Australia's Destiny?

HUGH KELLY

REMEMBERING that the prosperity and permanence of nations depend upon spiritual ideals, one naturally asks how far the Churches are shaping the destiny of this great Commonwealth which, in years to come, will contain a hundred million people. Are we moulding it after the pattern shown us on the Mount? Are we reading the signs of the times and girding ourselves for service? How shall we answer these questions?

Statistics are proverbially unsafe in the realm of spiritual affairs, but, since census returns are supplied by individuals and constitute a kind of personal religious profession, they may be regarded as of some value. In the census of 1921, no fewer than 99.33 per cent. returned themselves as Christians, and the four principal denominations, Anglican, Roman Catholic, Presbyterian and Methodist, have 90 per cent. of these detailed Christians. Discount the figures as we may, they indicate a recognition of some relationship with the Church. The Roman Catholics number about 25 per cent. of the population.

The Churches are exerting themselves to follow up new settlers in remote areas. All over the States returned

soldiers are making homes for themselves, and some of the migrants are doing the same. The distance of some of these settlements from the nearest township, the widely scattered homes, the lack of roads, and the scarcity of money make it very difficult to build Churches and secure attendances, but our young ministers, with the aid of the motor-car, make preaching journeys at which British pastors would stand aghast. One inland Mission has a patrol car in which two preachers travel together and minister to family after family. An enterprising denomination has a motor Church. The slums of our great cities have many workers, men and women, who by Settlements and Kindergarten Schools, seek to sow the good seed of the Kingdom. Nor are the aborigines neglected, and a special feature of this work is the co-operation of Church and State. Both State and Federal Governments recognize the valuable help of the missionaries in teaching the natives to work, and, while the Government makes grants for this purpose, the Churches see that all their methods are on a sound religious basis. It must, however, be admitted that only twelve thousand out of a total of about seventy-three thousand are under religious influences. A report submitted to the Melbourne Missionary Conference in 1926 showed that Australia stands third on the list of the sending and giving countries.

The opening of the new Commonwealth Parliament drew the attention of the Churches to the claims of Canberra, and the various denominations are busy erecting Churches and preparing to do their part in the upbuilding of the Federal Territory. The celebrations gave a due place to the recognition of religion as a factor in national life.

It is quite obvious that we are not reaching what is called the working classes. In the extremists' minds the Church is an institution which hands out religion as a kind of "dope." A new and most promising form of carrying the Gospel to the workers in factories is known as the Luncheon-hour Service, at which addresses are

given, while the operatives eat their lunch in the dining-rooms.

The gravest features in the outlook are the loss of Sunday School adolescents, the growing tendency to make Sunday a day of pleasure, and the spirit which demands that all spiritual work be valued in terms of money and statistics. The press is giving more space to Church news and showing appreciation of progressive Christianity. The supreme need of the Church and of the Commonwealth is a deeper sense of the greatness of great things. Our task is most difficult, but it is being faced with high courage and indomitable faith.

The World Mission of the Church

The Sending of the Son of God and of the Sons of God

G. Campbell Morgan

"As the Father hath sent Me, even so send I you." The immediate value of these words to the disciples is self-evident. During the years in which they followed Him as disciples, and some of them subsequently as apostles, they had been impressed with two things: first, with the claim that He made for Himself, and then with the evident intention that filled His mind, of sending them out as His apostles, as His messengers, to do His work. The Gospel narratives reveal how constantly He had claimed to be Sent of the Father. This claim of Jesus, that He was sent from God, may with accuracy be described as the warp of the Gospel, and everything else as the woof.

The permanent value of these words of Jesus is self-evident. In them our Lord did not so much indicate similarity of relationship, as identity of work. He said: "The Father hath sent Me," using the word *apostello*, which indicated delegated authority; claiming, therefore,

that He was in the world having delegated to Him Divine authority for the accomplishment of certain purposes. Upon this occasion, He said to the disciples, I send you, not using the word *apostello*—though He had used that word at times of these men—but now using the word *pempo*,* which means to despatch under authority. I make the distinction, because it reveals the intention of our Lord at this point. He claimed that God had delegated authority to Him. He did not, at this point, suggest that He was delegating authority to His disciples, but rather that He was admitting them to the fellowship with Him in the Divine authority, which had been delegated to Him: "As the Father hath delegated authority to Me, even so I send you with this selfsame authority."

Our theme, then, is that of the work of God in the world, as delegated to His Son; and of the Christian Church as the instrument for the carrying out of that work. The full value of this word concerning the whole Church, and therefore, concerning every individual member of that Church, is that of its declaration of identity between the Lord and His people—He is the Sent of the Father; they are sent of Him, the Son. Let us briefly consider that identity in four aspects: first, as an identity of purpose; secondly, as an identity of method; thirdly, as an identity of experience; and lastly, as an identity of issue.

If we would understand the Church's work in the world, we must understand Christ's work in the world. In that upper room, He spoke to a group of men, different in temperament, in capacity, and yet He said: "As I have been sent by My Father so now I send you."

First, then, as to the identity of purpose. The fundamental declaration concerning the purpose of Christ in the world is revealed in the words: "For God sent not the Son into the world to judge the world, but that the world should be saved through Him." It is a somewhat

* John xx 21.

startling word; and yet it is the very word of Christ Himself concerning His mission. The verse preceding is the verse that always flames with light, and thrills with music, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have the age-abiding life." The mission of Christ in the world was not that of discerning, or putting into contrast good and evil; not that of arraigning men before a judgment bar, and finding verdicts and passing sentences. He does that, but it is not the ultimate purpose of His presence in the world. Wherever He came, He constituted a criterion, created a crisis, established a judgment seat; He always divided between the sheep and the goats, between the chaff and the wheat; but that was not the purpose of His coming into the world. He was sent into the world, that the world through Him might be saved.

The mission of the Church in the world is neither critical nor damnatory. The business of the Christian Church is not that of finding verdicts and passing sentences. It is that of supplying the world's need with the Saviour's resource. The Church is bound to discriminate. Wherever she is true to the profound tides of her deep life in God, she goes as light, and wherever the light shines, all evil things are made manifest; but they are made manifest that they may be ended, and that humanity may be delivered from their thraldom and their grasp. Both in the matter of opinion, and of conduct, the word of Christ obtains—spoken upon another occasion concerning the wheat and the darnel in the world's white field—"Let both grow together until the harvest." When the Church is occupied in the attempt to find a verdict, or to utter a sentence of condemnation, she is failing. As the Father sent the Son, not to judge, but to save, so the Son sends the Church, not to judge, but to save.

There is another word concerning the real purpose of the Son in the world. Speaking of Himself, Jesus said, "He that seeketh the glory of Him that sent Him, the same is true." In that word the Lord claimed that the

purpose of His work in the world was that of seeking the glory of God. The master passion of His heart is not first humanitarian, it is first Divine, the restoration of the rights of God. Do not let that statement cause alarm. It has to be superlatively made. Nevertheless, it is true that God is only glorified as humanity is delivered from its burdens, and healed of its wounds, and lifted into the the light. God is glorified in proportion as anything in His creation realizes the meaning of its own life. The daisy on the sod, little tiny flower, trodden under foot of man, glorifies God when it is a daisy. In the opening of its eye to the day, in the delicacy of the perfection of its petals, God is glorified. A man glorifies God, when he is a man. The measure in which he is less than a man, in which he is brutalized and animalized, in which he is marred in his own manhood, is the measure in which God is insulted and robbed. Jesus came to glorify God. That was His master passion; and life—lowliest life, highest life, life of the tiny floweret, life of the flaming seraph, life of man—in its perfection can only be realized as the will of God is done.

The supreme passion of the Christian Church to-day, if she knows her life, and is true to it, is not a passion that the nation in which she lives shall gain material advantages, but that God, Who has been forgotten and insulted, may be glorified. She is to wear the garments of sackcloth and heaviness and be the companion of the nation, until the nation is restored to the way and the will of God.

Further, what then was the method of the Master? The method by which man is to be saved is that of God sending His Son into the world. The whole mystery of the incarnation is included in the thought. The incarnation was the invasion of human consciousness by God. By the mystery of the incarnation, God did not come nearer to humanity, but He made His nearness known. Men had been groping after God through all the centuries and millenniums of their sin, and many had walked nobly and beautifully in the light they had, though it

was dim; but when God came into human life in the person of His Son, by the infinite and unfathomable mystery of the incarnation, He came to explain Himself, to declare Himself. I say with great reverence—knowing how difficult it is to state an infinite thing in human terms—God could only explain Himself to the world by thus coming into the world. The practical and revealed familiarity were necessary, if men were to have any apprehension of Him.

Now, the whole point of that truth, so far as the Church's responsibility is concerned, is that the Church is sent into the world to reveal God. It must carry its life into the world, it must mix with the world, it must live in the midst of the world. Not by separation from the actual work of the world is the work of the Son of God accomplished; these things are only realized as we live in fellowship with Him, while yet in the midst of the men of the world. He sent His Son into the world to do the work. It would seem as though God might easily have saved the world without doing this. Yet the fact of the method is its vindication. "No man hath seen God at any time." No man can see God at any time, except as God is veiled in flesh, and manifested through humanity; and consequently, the men of the world to-day can only see God through the children of God. In the last analysis, the Bible can only win its way, as it is incarnate in the lives of men and women. The word must be incarnate if it is to be propagative.

Then, we must remember, the ultimate fact in the method. It is revealed in the almost weirdly wonderful words of Jesus: "Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. This commandment received I from My Father." The Father sent Him into the world. The Father commanded Him to lay down His life. The Church can only fulfil her mission as, in her individual members, she suffers, and even dies, in order to save the

world. Through His Church He will continue His dying and His rising again. The Church of God without wound prints and without resurrection is an apostate Church. The Church of God is never persuasive until she completes her service by sacrifice. The highway of the Church's victory has been the highway of the Church's suffering and sacrifice; and in proportion as the Church of God realizes the meaning of her life, and the responsibility of her mission, she marches by the way of the Cross, counting not her own life dear to her, if by any means she may communicate life to others; toiling up Calvary, and dying, if by dying she may release the forces of her life that men, otherwise dying a deeper death, may live anew. Sent into the world to die is the blunt, yet inclusive declaration concerning the sending of the Son, and concerning the sending of the Church.

Again, between the sending of the Church and the sending of the Son, there is an identity of experience. Now, with all reverence, let us enquire what was the experience of the Son? I shall content myself by summarizing two statements. It was first an experience of persistent fellowship with God. It was, therefore, an experience of absolute invincibility. He said: "I am not alone, but I and the Father that sent Me. He that sent Me is with Me, He hath not left Me alone." The first sense produced in the life of Jesus from the consciousness that He was never alone was a perpetual sense of the presence of God; so that He saw clearly and had true judgment; so that He was ever the centre of force. Vision and virtue were alike the outcome of His consciousness of the Divine presence. Another result of His perpetual fellowship with God was His perpetual peace. When all the waves and billows of God were breaking upon Him, when all was turmoil outside the upper room in Jerusalem where He foregathered with His own, when all hell was let loose to destroy Him, He said: "Peace I leave with you, My peace give I unto you." If we are startled by the words, it is because we have not been observing Him through all His life. He

was never perturbed, never despairing; always quiet, always calm. That peace was born of His perpetual fellowship with God; and it was the peace of unfailing power.

The Church, truly at the disposal of Christ, experiences all this. Lack of either of these elements of experience is due to her failure, and not to His. The Church in a panic is the Church out of fellowship with Jesus. Is that too general a statement? Then let me make it particular and personal. If a man, who calls himself a Christian, is to-day in a panic, it is because he has somehow lost touch with God. Fellowship with God is the secret of peace, and of perpetual power.

In the experience of Jesus, power was invincibility. Until His hour was come, no man took Him. No foe could antedate the hour of darkness; no force was equal to overcome Him. The very hour of darkness itself was the prelude to daybreak, for when He said, "The hour is come," He referred to His dying, and He spoke of it as the hour in which the Son of man should be glorified.

The Church, both as a whole, and in her individual membership, has this self-same experience of invincibility, in proportion as she is in fellowship with God. Against the Church the gates of Hades cannot prevail. Her suffering has ever been her triumph. Her defeat has always been her victory.

The final thought has already been involved; between the Church as sent of the Son, and the Son as the Sent of the Father, there is identity as to the issue of the Work. After Golgotha and Calvary, the Resurrection Morning! Jesus was accepted and rejected; He was understood and misunderstood; He was crowned and crucified. The Church of God to-day, lacking in either experience, is deficient. The Church and the individual in true fellowship with the Son, sent by Him, as He is Sent of the Father, will be rejected and accepted, will know crowning and crucifixion, triumph and defeat, until the Kingdom is perfectly established.

The final issue is inevitably that of triumph. The Lord Himself, under the shadow of His Cross, said, "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto Myself." The threefold force of the Cross is only operative through the Church to-day, and the Church can only exercise it, as her union with her Lord is unbroken. The Church in that union passes through the world, saying as she goes, by the sign of her Cross and suffering and by the light of resurrection upon her brow: "Now is the judgment of this world." She is also enabled to say: "Now shall the prince of this world be cast out," in spite of all his rage and might and apparent victory. And finally, she may say with glad, tremulous joy: "By the lifting up of the Son of man, and with lifting up of the sons of His life, in fellowship with His suffering, all men are to be drawn unto Him."

This appointment of His own to the fulfilment of His mission was an appointment resulting from the intimate fellowship of the Son with the Father. It was an appointment in the light of God, in which, therefore, there could be no error. It was an appointment in the love of God, in which, therefore, there is strength and comfort. It was an appointment in the life of God, in which, therefore, there can be no possibility of ultimate defeat. When He had said these words, He breathed on them, and said, "Receive ye the Holy Ghost." This is what He still says to His Church. The Spirit proceedeth from the Father, through the Son, to the Church, that she may fulfil her mission; the Spirit proceedeth from the Father, through the Son, to every individual, that he or she, according to their measure and capacity, may fulfil their service. We are sent of the Son, as He was Sent of the Father.

The Lowland Indians of Amazonia

AMONG the vast majority of these tribes there is no Mission work at all. Enormous territories have not even been visited by a messenger of the Gospel.

The number of converts among the four hundred tribes of this vast region can almost be counted on the fingers. Only the most meagre efforts at teaching the Indian to read and write are being made. The numerical decline which is going on among some of the tribes makes immediate action imperative.

This is the call sounded by the latest book in the World Dominion Survey Series ; it is entitled " The Lowland Indians of Amazonia "* and is a survey of the location and religious conditions of the Indians of Colombia, Venezuela, the Guianas, Ecuador, Peru, Brazil and Bolivia. The territory covered is larger than the whole continent of Europe.

The Call of the Indian

THE article on the next page deals with Indians who inhabit the State of Matto Grosso in the south of Brazil. In this State there are said to be about forty-five thousand Indians. It is estimated that twenty thousand of these belong to the Nhambiquara.

Mr. Legters, of the Pioneer Mission Agency, who undertook an extensive exploratory journey in Brazil, details of which he has sent to WORLD DOMINION, says that " the State of Matto Grosso is a land of hills and rolling downs, deep forests and numerous streams, where roam flocks of emu, herds of deer, wild hogs and tapirs, fit prey for the lordly tiger."

" Brazil is peopled by the four ethnic groups of the Caribs, Tapuias, Nu-Aruaks and Tupi Indians. They represent all stages of development, from the civilized Indian, who approximates to the Portuguese, down to the utterly wild naked nomad, who fishes in the rivers and hunts over the plains."

" The witch-doctor is powerful among the ignorant. He leads the tribal dances and songs, and exorcises by secret ritual the numerous evil spirits who bring disease and death. Idol worship is unknown, but the terror of spirit malignity is widespread. Nevertheless, the intellectual capacity of Indians is high when given a chance of development. Fourteen Protestant Missions are beginning to reach the scattered tribes."

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* By Kenneth G. Grubb, F.R.G.S. With 14 maps, Cloth Boards, 5/- (by post, 5/6).

The Indians of Brazil

John F. Jameson

THE Indians of Brazil constitute one of the greatest and most pressing problems of the day for two reasons: Firstly, because many of the tribes if not evangelized will die out or kill each other off; and secondly, because those tribes which are in contact with civilization are becoming the victims of a godless community.

Among the few efforts being made to evangelize these wild tribes is the work which is being carried on in Barao de Melgaco, Matto Grosso, by the Indian Evangelistic Mission of the *Assemblies of God* of Great Britain and Ireland, working in conjunction with the *Assemblies of God* of Brazil. Barao de Melgaco is situated on the head-waters of the Gy-Parana, a tributary of the Madeira, on the telegraph line that runs from Cuyaba, the capital of Matto Grosso to Sao Antonio. This Gy-Parana is unsuitable as a regular means of transport because the greater portion of its course is full of rapids; experience has proved that this region is reached most easily by the route which follows the course of the Rivers Guapore and Cabixis.

The site for the Mission Station was chosen as a result of a preliminary journey made by the writer in 1922, together with Mr. Maxwell, of the American Presbyterian Mission. Owing to the shortage of funds, Mr. Maxwell acted as muleteer, whilst the writer, to the best of his ability, filled the office of cook. At this time the writer's wife was helping in the work of the American missionaries, Mr. and Mrs. Martin, in Cuyaba; this is a very healthy spiritual work.

From time to time much has been written about the Nhambiquaras who inhabit this region, but so far, much of this information has been unreliable, due to the fact that these people can only be approached with great difficulty. Some of them have been so grossly abused by

the rubber and ipecacuanha gatherers, that they are filled with a hatred for civilized men. It was, therefore, with great difficulty and sacrifice that about the period 1912—1915 the telegraph line was constructed, under the supervision of General Rondon, a very able Brazilian general, and a thorough gentleman. The opening of the telegraph line made the path of the missionary easier, although the lives of the men who work on the line are a great hindrance to the work, and also, as most of them are Roman Catholics, they do all in their power to poison the minds of the Indians against the missionaries. The efforts of these men to introduce intoxicating liquors make the missionary's task still more difficult, since the Government has entrusted him with the duty of aiding the authorities to keep strong drink out of that region. The most reliable source of information about these Indians and their customs, before the advent of the missionaries, is found in the careful records of the discoveries made by various military expeditions to that part of the country.

The Indian tribes, usually known as the Nhambiquaras, inhabit the region which extends from about 58.5 to 61 degrees west longitude, and from about 11.5 to 13 degrees south latitude. The name *Nhambiquara* means: "the man who lies on the ground." There are two quite distinct tribes, each of which speaks a language of its own. Locally, they are distinguished by the word they use for the expression "What is this?" The Western tribe uses the word: "*doutra*," whilst the Eastern people say: "*arriritoá*." The dividing line between the two tribes lies somewhere between the telegraph stations Vilhena and Nhambiquaras. Both tribes follow the same customs.

We decided to begin work with the Western tribe, as these people were more friendly than the others; the natural resources of this district were also more suitable for pioneer work. Of this tribe the following groups have been touched: Taganis, Mamades, Taindes, Sabanes, Ulacades, Tauandes, Lacondes, Mangures

Urutundes, Taimades, Arinedes, Nenes. These groups all speak the same language. Some are on friendly terms, but the majority are at enmity with each other. It is rumoured that the Urutundes eat their enemies, but as we have no definite proof of this statement we prefer to doubt it.

The writer and his wife began work in Barao de Melgaco in August, 1924. The journey overland from Cuyaba was fraught with many difficulties and dangers, but we arrived safely on August 7th, 1924. Several oxen died on the way, due to the shortage of pasture. However, we were able to turn even this to good account, when, on one occasion, a worn-out ox served to give the Indians a good feed when they were clamouring for food. False reports had gone ahead of us, and, when we reached our destination, we found the Indians awaiting us, expecting to be loaded with all kinds of presents, such as bugles, rifles and other things, none of which would we ever dream of giving them. This report had been spread by the men on the telegraph line, who were our enemies, and who would do anything to stir the Indians to anger against us. The Indians seemed very much disappointed, for they could not understand that we were different people from these workmen, and for a time it seemed as though we should never win their confidence; however, with much patience and faith in God, we were enabled to go on until we had lived down the antipathy caused by the false reports.

The Indians would come and watch us; many of the things we did amused them greatly, and they would laugh and chatter away in that tongue which we had determined that we should speak one day. There they stood, the men with their long matted hair hanging down on to their shoulders, wearing ornaments made of parrot feathers in their noses, with shells hanging from their ears; some of them had straws or quills bored through their upper and lower lips, and all wore various leg and arm ornaments. Some could boast of a little fibre or a few square inches of cloth hanging from their waists.

Most of the women wore absolutely nothing, save a string of beads around the waist, a decoration which makes them look even more repulsive than they would be otherwise. The fact that the men are more ready to cover themselves than the women is a striking contrast between these Indians and most other primitive peoples. The men occupy themselves with hunting and fighting, whilst the women attend to the food and see to the children, occasionally making a raid on the missionary's plantation when their food supply is getting low.

The children wear no clothing at all, but they are generally well loaded with beads. Apparently the mothers hand their beads down to the children, with the result that many children carry a tremendous burden of native necklaces. In the day time they roll about in the dust and dirt, while at night they lie coiled up in a heap round the little fires, with no covering at all. Malaria is comparatively rare among them, in spite of the mosquito-infected areas in which they usually live. Contact with civilized man, however, brings new diseases in its train, and influenza has caused an awful death roll.

They do not understand Portuguese, and our knowledge of their language is limited, but now that initial difficulties have been overcome, our main work will be language study. Under these circumstances it is very difficult to come to any certain conclusions about their belief in God and in spirits, or about their ideas of the future life. The Chief is generally the witch doctor as well, and he cures the people of their diseases by his incantations. As he performs his ceremonies, he extracts from his mouth little pieces of a resin-like substance, which he claims as the actual complaint from which the patient is suffering. Thunder seems to be regarded as an ill omen; during a storm everyone takes shelter in the house; they all sit down and two men will begin a weird chant which they keep up as long as the storm lasts. On one occasion the Chief came with a rifle and wanted us to go with him to fight the thunder. We are trying to understand them, but lack of acquaintance with the language

prevents us from grasping what the Indian really thinks about the thunder.

The people who visit us most frequently belong to the Nene group, and their Chief soon became very much attached to us. On one occasion his child was very sick through lack of nourishment, but on no account would he allow it to have the cow's milk which we offered. "That," he said, "must be kept for the calf." Once he met with an accident; his rifle went off whilst he was cleaning it, and the bullet penetrated his foot. He set off to come to us, carried by some of his men, and bringing with him a good supply of honey as a present, as he knew that we had no sugar at the time. On the way he was met by another Chief, called Taiya, who, feigning to be friendly, persuaded him to stay for three days for feasting and dancing. At the end of the third day, however, after the dance, and when all were supposed to be asleep, Taiya treacherously attacked the wounded Chief, killing him and some of his followers. A few men managed to escape, and some of the women, but the rest of the women and children were taken to Taiya's village as prisoners. Soon after this, two of the dead Chief's faithful followers came to see us, and told us the sad story. With them came the new Chief, and the "trovao," or witch doctor, who, through the present of an axe and a little kindliness, soon became a good friend. We were the first civilized people the new Chief had seen. When he knew that we were going home to England, and we explained that we were going to a big village where there were people who loved him, he patted the back of his neck and smiled a "very good."

A few days afterwards he came to our house and thrust a bundle of poisoned arrows into my hands. I asked him why he did this, and he explained that as I was going away for twelve moons, he wanted me to take the arrows home as a proof of his friendship. Now he is making his home near the Mission Station, and his men, who formerly looked upon us with great suspicion, have now begun to help the missionaries in the plantations. The women

have a great habit of pilfering, and at first they used to lay their hands on everything they possibly could; now, when they come into the house, they sit respectfully. All this speaks to us of the influence of the Gospel of Love, and, through their changed attitude, the language problem will be eventually and effectively overcome.

Their villages are generally situated in very unhealthy places; they eat the most disgusting things, and, indeed, they live like animals, yet immorality is unknown amongst them; they learn this first of all when they come into contact with so-called civilization. Polygamy is widely practised, yet each man's wives are respected by the others. The Chief seems to have the privilege of having more wives than the others, this one in particular has ten. He held a long argument one day with the writer on this subject, pointing out that one wife was no use, for when she is sick the husband has no one else to do the work. At his own request this Chief was given a suit of clothes. Next day he went to get some firewood for his wife, and he came back with a large log on his shoulder. To ease the discomfort the log caused him, he had innocently taken off his trousers to make a pad, which he had placed between his shoulder and the log, and thus he came proudly home.

It is impossible to form an accurate estimate of the number of these Indians, but those who have visited us affirm that there are large numbers in the forest, but that they are hostile. Along the Gy-Parana there are the Tupi Indians, bitter enemies of the Nhambiquara; these Tupis are now very few. Between the Gy-Parana and the Roosevelt there are the Urumis, and lower down the same Gy-Parana are the Parantintin. On the plateau that divides the Amazon from the Guapore waters, are the Kepi-keriuats, Bocca-preta and other tribes. This plateau is little known, but it seems probable that it would form a good base from which to go forward to the work of evangelizing these untouched tribes.

Evangelization in these interior regions necessitates organizing means of support and ways of communication

on a substantial basis. Local enterprise cannot be relied on, and the missionaries must have all the transport in their own control. Thus the initiation of work is very expensive, and it appears to daunt many who would be only too ready to work in easier fields. We must remember, also, that interior Brazil is a tropical country.

In conjunction with the *Assemblies of God* of Brazil, whose headquarters are in Para, we hope to evangelize effectively the heretofore untouched region round the River Guapore and its tributaries. We believe that what is needed in Brazil is not so much ineffective expansion for the mere sake of saying that the field is occupied, but more steady consolidation.

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CHINA AND THE FOREIGN POWERS. FREDERICK WHYTE. *Oxford University Press.* **2/6.**

THE PHILIPPINES. NICHOLAS ROOSEVELT. *Faber and Gwyer.* **15/-.**

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THE LETTERS OF GERTRUDE BELL. Selected and Edited by LADY BELL, D.B.E. *Ernest Benn, Ltd.* 2 Vols. **42/-.**

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THE ARAB CIVILIZATION. JOSEPH HELL. *Heffer.* **8/6.**

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EVERY MAN HIS OWN EVANGELIST. EDGAR W. WORK, D.D. New York: *Revell.* **$1.50.**

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The Sudan Interior Mission, receiving into its fellowship the newly formed **Abyssinian Frontiers Mission,** is preparing to enter this neglected field. Led by two African veterans, Dr. T. A. Lambie and Rev. George Rhoad, the pioneer party has just sailed. It consists of ten members. This year we have sent nearly double this number to our old field in Nigeria. Last year it cost us over £100 a day to carry on the work. The addition of such a large force of new workers involves an expenditure of another £20 a day. The challenge of such a large advance would stagger our faith if we had not behind us the record of twenty-five years in which as a mission we have proved the faithfulness of God.

We ask prayer, therefore, that in all our work, and in this new move, we may be kept in step with the plan of God, for then He will surely move His people to sustain that which He moves them forward to undertake. Brethren, pray for us.

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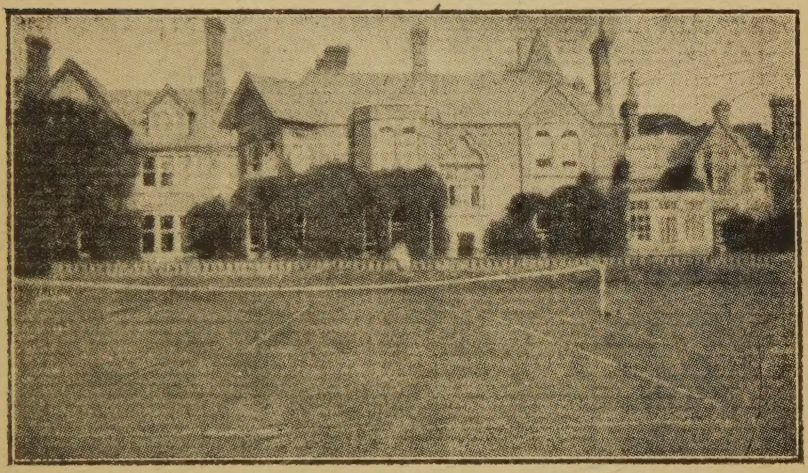

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